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The
CHRISTIAN CENTURY
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The Methodist Church
Editorial Correspondence from the Uniting Conference
By Paul Hutchinson

Christians Before the Japanese Caesar
By Stuart Lillico

The True International
In the Series "How My Mind Has Changed"
By A. J. Muste

15 Cents a Copy • May 24, 1939 • Four Dollars a Year

In This Issue

A. J. MUSTE

has had one of the most unusual careers among living American clergymen. Much of this is reflected in the article Mr. Muste contributes to our current "testimony meeting" on changes in Christian thinking. Originally ordained as a Congregational minister, Mr. Muste first gained national prominence when in 1919 he became one of the leaders of the textile strike in Lawrence, Mass. Forced out of his church for pacifism and radical labor views he eventually became director of the Brookwood Labor College and a leader of the Trotskyite wing of the communist movement in the United States. From this position he has returned to the Christian ministry and is now preaching at the Labor Temple (Presbyterian) in New York city. He is also giving much time to the work of the Fellowship of Reconciliation.

STUART LILLICO

is an American journalist who has lived for many years in Japan, where he served on the staff of the *Japan Advertiser* of Tokyo. Later he did journalistic work in China. Mr. Lillico is at present living in New York.

WILLIAM A. SPENCER

is a resident of Palo Alto, Calif.

THE ARTICLE

entitled "I Married a War Veteran" is written by a Maine housewife who wishes to preserve her anonymity.

RALPH GOODALE

is professor of English at Hiram College, Ohio.

G. MERRILL LENOX

is minister of the Judson Memorial Baptist Church, Minneapolis.

Coming

From distant India E. Stanley Jones replies to Dr. H. P. Van Dusen (cf. The Christian Century for March 29) on "What I Missed at Madras." . . . Next in the series on "How My Mind Has Changed" will be Prof. Robert L. Calhoun of Yale.

The CHRISTIAN CENTURY

May 24, 1939

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Calendar of Coming Events

May 21-28. Unitarian Anniversary Week, Boston.
May 21-28. Week of Prayer, World Conference on Faith and Order.
May 22-24. Ohio Disciples Conference, Central Church, Newark.
May 22-25. Maine Baptist Convention, Foxcroft.
May 23, 24. Protestant Episcopal Convocation, St. Stephen's Cathedral, Harrisburg, Pa.
May 23-25. U. S. Chaplains' Convention, Netherland Plaza, Cincinnati.
May 24. Wisconsin Annual Evangelical Conference, Fond du Lac.
May 24. Oregon-Washington Annual Evangelical Conference, Portland.
May 24. Nebraska Annual Evangelical Conference, Fremont.
May 25, 26. Spring Conference, Fellowship of Socialist Christians, Bound Brook, N. J.
May 25-31. Presbyterian General Assembly, Cleveland, O.
May 29-June 1. Minnesota Disciples Conference, Tipi-Wakan, Spring Park.
May 29-June 3. Y. M. C. A. Secretaries' Association, Royal York Hotel, Toronto, Canada.
May 30, 31. Wisconsin Baptist Convention, Madison.
May 31. Northwest Canada Annual Evangelical Conference, Regina, Sask.
May 30-June 2. Third Biennial Institute. A Movement for World Christianity, Union Theological Seminary, New York City.
May 31, June 1. Rural Church Conference, Lisle, N. Y.
May 31-June 2. Vermont Baptist Convention, Barre.
May 31-June 5. African Methodist Episcopal Zion Philadelphia and Baltimore Conference, Wesley Church, Philadelphia.
May 31-June 5. African Methodist Episcopal Zion Philadelphia and Baltimore Conference, Wesley Church, Philadelphia.
June 1. California Annual Evangelical Conference, Sacramento.
June 5-9. Iowa Disciples Conference, Davenport.
June 6-8. West Virginia Disciples Conference, Bethany.
June 8-13. General Synod, Reformed Church, New York City.
June 9-16. Annual Meeting, Methodist Foreign Missions Conference, Swarthmore College, Swarthmore, Pa.
June 11. Utah Disciples Conference, Salt Lake City.
June 11-14. Nebraska Disciples Conference, Fairbury.
June 11-18. Nebraska United Older Youth Conference, Milford.
June 12, 13. Potomac Synod, Evangelical and Reformed Church, Hood College, Frederick, Md.
June 12-14. Colorado Disciples Conference, Ft. Collins.
June 12-23. Kansas Institute of International Relations, Bethel College, North Newton.
June 12-23. Kansas Institute of International Relations, Bethel College, North Newton.
June 12-23. Oklahoma Institute of International Relations, University of Oklahoma, Norman.
June 13-15. Montana Disciples Convention, Billings.
June 13-24. Grinnell Institute of International Relations, Grinnell College, Grinnell, Ia.
June 16-18. South Dakota Disciples Convention, Sioux Falls.
June 18-28. Pacific Northwest Institute of International Relations, Reed College, Portland, Ore.
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(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, MAY 24, 1939 NUMBER 21

EDITORIAL

IT IS not much more than a year since Cardinal Innitzer advised the faithful in Austria to vote for nazi control. By this time the cardinal must be thoroughly sick of his bargain. Last week the nazis completed their subjugation of the Austrian Catholic Church. By a new party decree all clerical appointments are henceforth to be made subject to nazi approval. No bishops can be placed over dioceses except as they are chosen from lists which the National Socialists will draw up. Parish priests can be changed only as the party specifies. Even candidates for theological seminaries and for membership in religious orders must have the approval of the party. Austrian Catholicism, in other words, is to be thoroughly nazified. There are evidences that the Roman Catholic Church is waking up to the dangerous position in which it has placed itself by its past friendliness with fascism. For a church which claims spiritual autonomy there is little to choose between the tyranny of such a political system as, in Russia, has sought to suppress the churches and that of such a system as, in Austria, is now seeking to debauch them. Cooperation with fascism is, for any church, just another case of riding a tiger. Is Catholicism finding this out too late?

Nazis Seize Full Control of Austrian Catholicism

For Heaven Sakes, Think Up a Job!

ONE of the neatest schemes for self-deception that has come this way for some time emerges from the National Youth Administration of the state of Illinois. Director William J. Campbell, described by his own office as one of the nation's leading authorities on youth training, announces a job-creation contest for this state's half million never yet employed boys and girls, "aimed at solving their economic difficulties by applying original thought to the problem of making money." Any Illinois youth under twenty-five years of age is eligible to try for one of three hundred prizes by presenting a brand new idea for making money through original enterprises or inventions. "Actually what this campaign amounts to," says Mr. Campbell, "is an effort to stimulate youth to think their way to jobs. . . . Out of the welter of material this contest should bring may come an idea for an invention that will mean future employment for thousands of young people." Our candid opinion is that what this campaign actually amounts to is an overpowering desire to convince ourselves that the unemployment problem is something that it isn't. The unemployment problem is essentially a problem of social organization. It will be solved when we move collectively to devise an intelligent plan for using our resources to meet the collective needs of our people. The implicit purpose of this contest is to deny this. It assumes and insinuates that the unemployment problem is of a psychological character for which the individual is primarily responsible: sit down and think up a job! This is worse than nonsense; it is the counsel of people who are at their wits' end. The very young won't suspect it; they'll consider the contest a grand chance to win an airplane trip to the World's Fair. But those youth who have reached the age when they should have their opportunity at life, yet are prevented from having it, will be justifiably disgusted. And a generation of disgusted youth forebodes no good.

Vatican's Mediation Offer Is Coolly Received

CONFIRMATION from the Vatican soon reinforced the reports that came first from Paris to the effect that the pope had initiated proposals for a five-power conference with a view to the peaceful settlement of the Danzig matter and the other issues that threaten the peace of Europe. If, as the Vatican says, the steps taken by the pope were limited to sounding out the powers to find whether they would be disposed to invite his sponsorship and mediation in such a conference, that exploratory purpose has been fully accomplished. The powers are not willing. Hitler does not favor multilateral conferences but, on the principle of "divide and conquer," prefers to deal separately with the powers with which he may have either common or conflicting interests. Note his reply to President Roosevelt's overture and his subsequent proposal of individual pacts with various states. The British

and French governments, though favorable to conference, were cool toward the idea of papal mediation. Catholic Poland was even more reluctant, having nothing to gain and everything to lose. It could scarcely be imagined that a negotiated settlement of the Danzig and Corridor matters would leave present Polish rights unimpaired, and Poland does not care to undergo an amputation even under an anaesthetic administered by the Vatican. Perfect politeness was preserved in all the replies to the pope's proposal, as was proper. But it is impossible for any observer not to realize that the pope is in no position to act as a disinterested arbiter of the controversies that vex Europe. No one has a right to doubt his sincere desire for peace. But he has other objectives as well. He is the head of a great international organization which has property rights, prerogatives, prestige and propaganda interests to be protected. As a diplomat and as papal secretary of state he spent many years in the skillful conduct of negotiations in the interest of the church. It would be unreasonable to expect him to give those interests any other than first place in his concern now, and naive to consider that those interests are irrelevant to political and international problems.

A Physician of the New School

THE BLUEST BLOOD of New England flowed in the veins of Dr. Richard C. Cabot who died in Boston on May 8. On his father's side he was an Elliott; on his mother's a Dwight; on his own a Cabot. If it is true that in Boston Cabots "talk only to God," Richard Cabot was destined by his social position for only the most intimate and exclusive conversations with the Back Bay deity. Yet he spent his life in the public service; his passing leaves a gap which it will be hard to fill. Honors came rapidly to Dr. Cabot. For years he was chief of staff at the Massachusetts General Hospital. Then he became professor of clinical medicine at the Harvard medical school. Later, in the more reflective period of his life, after he had written that long to be remembered book, *What Men Live By,* Harvard made him its professor of social ethics. One hardly knows which was more important in Dr. Cabot's career—his crusading zeal for socialized medicine or his physician's recognition of the spiritual basis of the good life. The former brought him into conflict with the ruling elements in his profession. As long ago as 1916 the Massachusetts Medical Society threatened to expel him for "publicly advertising the faults of the general practitioner," and might have carried out its threat except that one does not lightly expel a Cabot and an overseer of Harvard from anything in New England. "Group medicine," he declared when the American Medical Association launched its attack on the medical cooperative at Washington, "is a hundred times better for the patient and for the doctor than the ordinary medical practice." He did not hesitate to term present medical practice "absurdly expensive and absurdly inefficient." When socialized medicine becomes generally established, as in some form it inevitably will in the not distant future, Richard C. Cabot will be honored as one of its greatest prophets. But even then there will be many who will know him best as the seer who told a troubled and frightened generation that the things men may live by richly are work, play, love and worship.

Congress Outspends The President

WHAT WITH a naval appropriation bill far in excess of all preceding ones, an army bill cut on similar full-fashioned lines, an unprecedented and unnecessary outlay for a vast increase in the air force, a relief bill that runs into the billions, and a farm bill according to administration estimates of only a little less than a billion, the appropriations for the next fiscal year had already outdistanced estimated income by the tidy sum of $3,300,000,000 when the Senate, seemingly made reckless by the prospect of a deficit already beyond the power of imagination to grasp, added $400,000,000 more to the agricultural appropriation. The petty economies by which the House of Representatives had whittled a few millions here and there from various askings, and the saving of a mere $50,000,000 of the sum the President had demanded for relief, dwindle into insignificance in comparison with the magnificent sums voted by the Senate for "parity payments" to the farmers and other agricultural subsidies. The "economy bloc" in Congress seems not merely to be demoralized but to have disappeared. The administration, which has not hitherto been noticeably sensitive about deficits, is disturbed by this sudden and unopposed raid upon a worse than empty treasury. It insists that, if Congress wants to make such lavish appropriations in the farm bill, it must also provide corresponding taxes to raise the money. Taken by itself, that sounds reasonable enough. But why begin to apply that principle of sound finance at this exact point in the spending program? One may grant that, in times like these, some deficit may be justifiable and inevitable. One may grant further that, even so, there is a limit somewhere beyond which an annual deficit cannot properly be allowed to go. But that a deficit of $3,300,000,000 is quite all right while one of $3,700,000,000 is terrible, is a proposition that requires more substantial support than mere affirmation, even from the White House.

Lewis and the C.I.O. Win Soft Coal Victory

THE CONFERENCE between miners and bituminous coal operators in the Appalachian field issued in a complete victory for Mr. Lewis and his C.I.O. United Mine Workers so far as concerns operators' associations employing 320,000 out of a total of 400,000 soft coal miners. The agreement that has been signed provides that all employees shall be members of the United Mine Workers. This is a complete freeze-out for the A.F. of L. Progressive Miners. No question of wages or hours was immediately at issue. It was purely a matter of recognition of the union—and of Mr. Lewis' union. The threatened, and partly actual, coal shortage is thus averted, for the mines covered by the agreement can produce more than enough coal to supply the country's needs. This leaves the operators of the southern region, including Vir-

ginia, Kentucky and Tennessee, out on a limb. Refusing to accede to the demand for a C.I.O. monopoly of soft coal mining, they are already attempting to reopen on the old basis and compete for a share of the business, which is never enough to go around. The old basis runs all the way from anti-unionism through company unionism to recognition of the Progressive Miners. Mr. Lewis' word is that the mines which do not recognize his union shall not reopen, and truckloads of pickets have been rushed to that natural scene of battle, Harlan County, Kentucky, to see that they do not. The governor of Kentucky has dispatched companies of militia to cover the opening of the mines and to prevent violence by picketers. Who is to prevent violence by the militia and by company guards and lawless officers of the law, is a question without an answer. It requires a good deal of credulity to believe that all the picketing will be peaceful, and still more to believe that it would be permitted to proceed peacefully even if it were. The records are all against any such assumption. The fundamental trouble, of course, is that bituminous coal is a "sick industry," overdeveloped in proportion to the demand for its product, which must increasingly compete with gas, oil and hydroelectric power, and underorganized with reference to the relations of labor and ownership. Under the new agreement the heavy industries can get all the coal they need, but coal mining itself remains the country's industrial problem number one.

Mussolini Roars More Gently

IN HIS LATEST SUNDAY speech, delivered at Turin on May 14, Mussolini roared, if not "as gently as a sucking dove," at least more mildly than is his wont. His most memorable declaration was that there are now no European problems whose solution justifies war. There are, to be sure, "knots to be untied," but they can be untied and need not be cut. Almost any interpretation can be put upon these words except despair of a peaceful settlement of German and Italian claims. They do not imply a diminution of those claims, nor do they imply an uncompromising insistence upon them. But the tone of the speech was by no means truculent. For a fortissimo passage he was forced to have recourse to telling how united and valiant Italy would be if called upon to resist an invasion of her homeland. The passes by which Hannibal and Charles VIII crossed the Alps are forever closed to the invader! Let an alien eye look covetously upon the fertile fields of Lombardy or a hostile army set foot in the valley of the Po, and the Italian people will leap to arms as one man! Quite so, quite so. So would the Dutch or the Danes, the Belgians or the Swiss. But since nobody except Mussolini and Hitler is considering any trespass in Europe, the matter scarcely needs mentioning, unless—and this would perhaps be forcing the point—it were a warning to Hitler that axis interests and the new military alliance will not cover any rectification of the frontier to restore Italy's German Tyroleans to Germany. At any rate, Germany did not like the speech, and the propaganda ministry began before nightfall to broadcast assurances that it did not mean any weakening of the axis or any reluctance of the southern member of the dual alliance to fight for the rights of both. It is more than possible that the mildness of il duce's words was partly due to the vigor of Chamberlain's and Daladier's public utterances during the previous week, partly to the Turkish adherence to the democratic front, and partly also to a sincere conviction that, while Germany's Polish objectives can be attained only by force or the threat of force, Italy's claims touching Djibuti, the Suez canal and Tunisia could be supported by reasonable argument in a conference.

Anti-Semitism Is Part of the Coughlin Campaign

THE LATEST fruit of Father Coughlin's activities, although it may be an indirect one, is the appearance of the Greater New York Committee for Christian Action which comes into the world attempting to arouse and play upon the animus of anti-Semitism by distributing a leaflet called the *Christian Index*. The *Index* urges citizens to "think Christian, act Christian, buy Christian"—but mostly the last, since it is composed of a list of those business houses which can be vouched for as offering "all the advantages of Christian decency, fairness and courtesy." The underlying purpose is the organization of a boycott against Jewish shops. Although the authors of this movement fail to give their address, claiming simply that "Christ himself sponsored this little leaflet for your protection," twenty of the fifty-five "Christian" shopkeepers listed responded to interviews with the familiar Coughlin line about Jews being communists, and some of them declared openly that the campaign is in retaliation for the banning of the Detroit priest from a New York radio station. An investigation by the American Jewish Congress disclosed that most of the approved stores are owned by Irish or Italian Americans, some of whom declared they had not authorized the inclusion of their names. In addition to the patent vulgarity and blasphemy of this movement, another aspect should be noted which is well put by Father J. Elliot Ross in an article in the current *Ecclesiastical Review:* "Today there are Catholics who do not realize that if anti-Semitism comes, anti-Catholicism will not be far behind." Otto D. Tolischus, the *New York Times* correspondent, wrote from Berlin last November that "the German hero in America for the moment is the Reverend Charles E. Coughlin." There is every reason to believe that Father Coughlin will occupy this unenviable position for a long time. He is thoroughly Hitlerish in outlook, in method and in the effect he produces.

But What Good Came Of It at Last?

ALL TOO frequently a bitter industrial conflict comes and goes across the front pages of the newspaper, leaving the public in a state of resentful befuddlement as to what it was all about and what good, if any, came of it. This was undoubtedly the case with regard to the west coast shipping strike in the summer of 1934, the only noteworthy sequel to which seems to have been the de-

portation proceedings against Harry Bridges. Thanks to a study just published by the WPA national research project on the system of longshore work developed in San Francisco, we are now in a position to know the real reason for that strike and to evaluate its consequences. Back of all the particular demands for which the International Longshoremen's Association struck lay the general problem of an intermittent and insecure type of employment. The stevedoring industry, necessarily subject to sharp fluctuations, had long attracted a large number of workers only to feed them with the most sporadic labor in the most anarchic of ways. In 1933 San Francisco, for example, had almost 8,000 men depending upon stevedoring for a livelihood, yet only about 3,000 of these received regular employment. The shippers were not deeply bothered by this situation; the stevedores were. The award made by the board of arbitration, appointed by President Roosevelt to settle the strike of the following year, established a bipartisan labor relations committee in each port to maintain hiring halls, prepare lists of registered longshoremen, formulate and enforce rules of work and settle grievances. According to the plan subsequently worked out, stevedoring is now done by a restricted body of "regulars" who, by sharing the work to be done, are guaranteed a stable income. Rush seasons are taken care of by a body of recognized "casuals" drawn from affiliated maritime unions for whom longshore work is supplementary to another primary occupation. Strikes are costly episodes, but they can force the parties concerned to cooperate for the removal of intolerable conditions.

The Methodist Church

[Editorial Correspondence]

Kansas City, Mo., May 11.

BEFORE more than ten thousand spectators who filled the far reaches of the Municipal Auditorium the new Methodist Church was born here last night. While fifty bishops and nine hundred delegates held assenting hands aloft, Bishop John M. Moore of the former southern church recited a series of five unifying declarations, each couched in formal legalistic language, and each was greeted with the common affirmation: "We do so declare." Then, in unison, bishops and delegates repeated: "To the Methodist Church thus established we do solemnly declare our allegiance, and upon all its life and service we do reverently invoke the blessing of Almighty God." The formal vote consummating union of the Methodist Episcopal, the Methodist Episcopal, South, and the Methodist Protestant churches followed quickly. It was unanimous—and no wonder, for it would have taken a hardy spirit to have voted against union in that company. The choir burst forth in the Hallelujah Chorus, and a few moments later the Methodist Uniting Conference had passed into history.

Always impressed by size, the American public has already shown its awareness of the importance of the new church. That importance does not lie in its size alone, but the formation of a single Protestant denomination larger than any other cannot be lightly regarded. The Methodist Church begins its life with 46,255 congregations, 21,687 ordained ministers and 15,969 local preachers, 7,856,060 members, 5,926,155 enrolled in its Sunday schools, property with a net valuation of $656,474,867, and an annual expenditure which last year reached $80,543,997. There are some problems so gigantic that they cannot be hopefully tackled, as Bishop McConnell pointed out in a devotional address at the Uniting Conference, except with a great organization. The new Methodist Church offers Protestantism and the nation a formidable organization, which no discerning student of social trends will discount.

Yet this union of the Methodists has, after more than a century of division, been brought to pass in unusual fashion. It is a unity based on decentralization. More than one thoughtful delegate has gone away from here asking, "Have we brought into being one Methodist church, or have we actually given birth to six churches?" It can hardly be denied that the possibility of deep separations is inherent in the structural pattern of six jurisdictions into which the church has been divided. It is of the essence of the plan of union that these jurisdictions are expected to take on the social coloration of the sections in which they are located. Thus, the white Methodist in Georgia is expected to find himself "at home" in his southeastern jurisdiction as he might not if too closely tied to the white Methodist of North Dakota in his north central jurisdiction. And both are protected against uncomfortably close contact with the Negro Methodist from any one of thirty states in his central jurisdiction. Will the ultimate effect of this plan of union be less separation among American Methodists, or more?

That the bishops of the new church are aware of this problem is indicated by the plans for a "Bishops' Crusade" announced just before the Uniting Conference closed. As yet, details of this crusade are lacking. But the underlying idea seems to be to send all the bishops itinerating throughout the entire denomination within the next year. Thus the jurisdictional nature of the assignments given the bishops at this conference will be minimized, while the presence of southern bishops in northern conferences, and vice versa, will seek to dramatize the existence of a national union. Whether the bishops of the central jurisdiction will take part in this general episcopal interchange has not yet been announced. But there will undoubtedly be enough mixing together of all the elements in the new denomination to lend verisimilitude to the slogan so often heard at this conference, "The Methodists are one people."

Nevertheless, the problem of obtaining a genuine functioning unity in the Methodist Church under its new jurisdictional formation may plague the denomination's leaders for years to come. There are scores of difficulties in the path. For one thing, the church will find little cohesive strength in its boasted theological unity. It is one thing to say that theological standards remained the same in the three branches during all the years of separation; it is another thing to discover that theological standards in Methodism—the Wesley redaction of the XXXIX Articles of the Church of England; the collected sermons of John Wesley and his notes on the New Testament—are so

broad (and so vague) that they mean anything or nothing. "Is thy heart as my heart? Then give me thy hand!" The oft-quoted words of Wesley constitute one of the glorious utterances of Protestant history, but they argue ill for any attempt to rally a body of eight million members on one dogmatic platform.

The new church must guard against losing in driving power by its loss of centralized leadership. Methodist bishops are no longer to be elected for the entire church by representatives chosen from the entire church. Instead, they are to be elected for service within jurisdictions by the jurisdictional conferences. The trend toward a diocesan episcopacy will be very rapid, no matter how doggedly the present generation of bishops may try to fight it. Within a few years, vacancies in the bishopric will be regarded as individual; new bishops will be elected to succeed individuals who have retired or died; they will be elected to occupy vacant "episcopal residences" in specific cities. From election to a specified "episcopal residence" to election to a "see," the transition is not great. This change may make for greater intensity of local administration in Methodism, and so be all to the good in those cases where the bishop is a good local administrator. But will a diocesan leadership think first in terms of united denominational action?

As a matter of fact, it looks as though the principal unifying force in the new church would turn out to be its supreme court. Following the example of the southern branch, a denominational court of appeals has been formed which will have power to pass on the constitutionality of the acts of every conference—general, jurisdictional, central, annual, mission, district or local—in Methodism. It can pass, likewise, on the legality of acts of denominational officers or of the council of bishops. This judicial council, as it is to be known, can thus enforce a type of conformity to a pattern of legal precedents which will keep the portions of the church in widely separated sections of this country, or in foreign regions, from varying widely from each other. But a unity thus attained will have static qualities which at times may get in the way of denominational dynamic.

Such factors as these must be taken into account when one tries to decide whether, out of this Uniting Conference which has just adjourned, there will emerge a church with increased or lessened driving power. Nevertheless, the omens of this Kansas City gathering have been, in their totality, more favorable than this survey of difficulties might suggest. I believe that the Methodist Church is to be a truly unified body and that it will exert a larger influence as a unity than did the three bodies whose place it takes. Many of the misgivings which I brought to Kansas City have been lessened, or entirely dissipated, by what has happened here. I do not see how one can leave this Unifying Conference except in an optimistic, an expectant mood.

For one reason, the conference itself has provided evidence that a genuine will-to-unity exists among these Methodists. I have said this in my previous news reports, but it needs to be emphasized. The remarkable fact about the Kansas City gathering has been the absence of sectional cleavages. When divisions have occurred, in the general body or in committee sessions, they have not followed the lines of the former churches. If one did not know the individual delegates, one could not tell by their votes on controversial issues from which churches they had come. The delegates thus showed that what they had gathered to achieve was not a mere federation, forced by the ruinous competition of overlapping local congregations in border states, but a true amalgamation. If this spirit persists, as I believe it will, it will more than serve to overcome whatever centrifugal influences the jurisdictional type of organization may generate.

Again, there is reason for confidence in the future from the discovery, which this Kansas City conference has afforded, that liberalism in the new church is not a sectional issue. This is a matter so important that it must be discussed with candor. Much of the hesitation over union in the northern church was caused by fear that, by uniting with two churches credited with conservative theological and social views, the pace of the new denomination would be slowed down to that of its most tradition-bound elements. Kansas City has proved that there is no substance to this fear. The contest over the inclusion of the social creed in the new *Discipline,* which provided the hottest hour of the conference, laid this bogey. The attack on the social creed was led largely by northerners, and while a magnificent speech by a northerner, Dr. Lynn Harold Hough, may have had something to do with the overwhelming vote by which the creed was finally approved, it was evident throughout the debate that the southerners were behind the action in even larger proportions than the delegates from the north.

There is even reason to hope that the unified church may turn out to be more liberal than the sum of its parts. The electric debate on the last day concerning the granting of full clerical rights to women argues in this direction. In the southern church women have had no clerical status whatever. In the northern church they have had full rights of ordination and of appointment as pastors, but have not been admitted to membership in annual conferences. Annual conference membership imposes on the church an obligation to provide appointment to a charge at each session of the conference, as well as pension and retirement privileges. In the Methodist Protestant Church, women have had full clerical status. The conference finally decided to limit women to the rights they have formerly held in the northern church. It reached that decision by the narrow vote of 384 to 371; a switch of seven votes would have granted full conference membership. But since the conference also gave supply pastors the right to administer the Lord's Supper, the women who are granted ordination will find few handicaps left upon their ministerial service. And there can be small doubt that, with little loss of time, the full clerical status will be granted by the united church which women have been able to obtain hitherto only from the smallest of the churches entering the union.

A final heartening discovery at Kansas City has been the evidence that the racial issue is not to be ignored in the new church. The overwhelming white majority is evidently not going to be content to shove the Negroes off in their central jurisdiction and forget them. The conference went out of its way to register its regard for its colored members, and when for an instant a thoughtless

phrase used by a southerner seemed about to start trouble, the instant and generous apology of the offender turned what might have been a dangerous incident into a prophecy of a better future. One of the high points of the conference was the speech on race relations made by Dr. W. Aiken Smart of Emory University, Atlanta, Georgia. In Dr. Smart's reminder that the Kansas City conference has not united all American Methodism, and in his forecast of an eventually complete union, lay much promise for the future.

Forecasting the future of any church within twenty-four hours of its birth is perilous business, and will doubtless seem to many more than a little futile. But there is one prediction that can be made without any hesitation—this new Methodist Church is going to be an interesting body to watch. As one studied its birth throes, it seemed to be moving in many directions at once, some of them mutually contradictory. Yet it is by no means certain that it will not achieve some sort of accommodation between the contradictions. For example, this Uniting Conference has plainly shown the growing "church" emphasis within Methodism. It showed this by its emphasis on liturgy, both in its own sessions and in the orders of service which it approved for local congregations. It showed it by its provision for what is bound to become a diocesan episcopacy. At the same time, however, the conference loosened many ecclesiastical regulations. It did so when it gave supply pastors the right to administer the Lord's Supper; when it broadened the discretion of ministers with regard to marrying divorced persons; when it made ordination and preaching appointments available to women. Plainly there are two natures struggling within this church, just as there are within American Protestantism in general. The outcome of the struggle within Methodism may indicate what the outcome within American Protestantism will be.

The united Methodist Church is going to need all its strength, for it will find itself forced to deal with issues of a gravity and difficulty such as it has not confronted since its division over slavery. This was revealed in a blinding flash of light when, in one of the closing sessions of the conference, Dr. Henry Hitt Crane of Detroit demanded that some way be found by which to delete from the church's Articles of Religion the present footnote to Article 23. This, which applies to churches in foreign lands, in the *Discipline* of the southern church has read: "It is the duty of all Christians, and especially of all Christian ministers, to observe and obey the laws and commands of the governing or supreme authority of the country of which they are citizens or subjects, or in which they reside, and to use all laudable means to encourage and enjoin obedience to the powers that be." There are no important variations from this instruction in the *Disciplines* of the other churches. According to the rules under which the Uniting Conference was working, the footnote carried over automatically into the *Discipline* of the new church.

It scarcely needs to be explained that the effort to get this section out of the Articles of Religion was caused by the widespread indignation in the American church over the part which the Methodist Church in Germany has played in the religious struggle in that country. But Bishop F. H. Otto Melle, who appeared at the Oxford conference in the guise of an apologist for Hitler, had only to point to this paragraph for justification of the course which German Methodism has followed. Recognizing this, Dr. Crane insisted that some process be found by which to alter the articles, even though these are as laws of the Medes and Persians to the Methodists. The conference responded to his plea with sympathy, and although the desired deletion could not be made immediately, machinery has been set in motion which is expected to take the offensive paragraph out of the new *Discipline* within another year or so. But when the Methodists strike out this paragraph from their Articles of Religion they will do far more than open the way to deal with an embarrassing situation in Germany. Read the paragraph again and you will see that they will challenge the whole theory of state authority as no Christian church has challenged it in modern times. This, in itself, seems to me sufficient omen of the vitality of the new denomination.

Methodist union has been achieved! Only as time passes will the significance of this simple statement to all Protestantism become apparent. But the more the mind dwells on what has happened here at Kansas City, the more clear becomes its importance. In a day when the desire for Christian union struggles everywhere with the mountainous difficulties inherent in reconciling different methods of church administration, the Methodists have proved that the difficulties can be surmounted. A church union of vast extent has been attained without imposing the cramping will of a centralizing hierarchy on the freedom of the new church's parts. A satisfying and unifying church order has been negotiated among three bodies which have legislated for the conduct of their congregations, and even of their individual members, with a meticulous attention to detail known nowhere else. It is a great day for the Methodists—a day of glorious achievement in which the whole church will gladly join its praise. And it is a great day for Protestantism as a whole. For if the will to unity has thus triumphed over the difficulties which the Methodists faced, why should that same will be balked in other communions?

P. H.

Leave the Wagner Act Alone!

THE National Labor Relations act, popularly known as the Wagner act, is being subjected to a fresh attack under a new strategy. Six amendments have been introduced in the Senate for the purpose of altering its administration and rules of procedure, preceded by the heaviest artillery barrage and smoke-screen that the press and radio are capable of laying down. The act, we are told, is unjust and, in its present form, unsound; it discriminates against the employer and subjects him to dictatorial rule; it discriminates against craft and in favor of industrial unions; it encourages industrial conflicts; it bestows too much power on the National Labor Relations Board, which has acted in an arbitrary, unfair and cantankerous manner. With the question of constitutionality settled, the act is now being attacked as un-Ameri-

can—whatever that may mean. Seemingly, it is a word sufficiently horrendous to scare many of the unthinking.

What are the facts? This law has been in operation almost four years: what is the record?

The Wagner act is one of the most carefully drawn pieces of legislation on the federal statute books. It granted to labor a right which has been theoretically recognized in this country for a century, the right to form unions and to bargain collectively. The Wagner act simply provides a body of specific definitions and procedures under which what has been too often a theoretical right is now given a practical guarantee. It was drawn up and passed after being debated during two sessions of Congress. It has been attacked in the courts from every possible angle, having been the subject or cause of no less than 211 final decisions by federal courts. It has come through this unprecedented assault unimpaired. The courts have ruled that it is constitutional; it conforms to established American standards; its methods fit into our legal system.

Nobody any longer dares come out in the open with an attack on the purposes of the act. That would be too vulnerable a position. Instead, its enemies confine themselves to suggesting revisions of method in the name of correcting abuses and preventing arbitrary and discriminatory practices on the part of its administering board.

What are the facts with regard to the conduct of the National Labor Relations Board? The board has made mistakes. Its decisions have been reversed in the federal courts. But it is prevented from playing the tyrant because its enabling act provides for the correction of errors. In the first place, the board never initiates a case. It stands on duty subject to call, and is spurred into action when presented with a charge that the labor statute has been violated. After an investigation and hearing, it issues an order, which is frequently an order to dismiss the charge. When an order has been made it is subject to review in a federal court should any person or party feel justly aggrieved; and until that order is finally passed upon by the court it may be flouted without penalty.

This is hardly a dictatorial procedure. To be sure, the board has been adjudged mistaken. In litigation before the Supreme Court it has been reversed in 12 per cent of its cases, modified in 12 per cent, and wholly sustained in 76 per cent. This is a substantially better record than the average of federal administrative agencies, which from 1928 to 1937 were reversed in 35 per cent of their cases, modified in 1 per cent, and affirmed in 64 per cent. Moreover, never but once in the history of the labor board has one of its orders been set aside in the courts on the ground that a trial examiner failed to grant a fair hearing.

These facts should go a long way toward dispelling the general accusation that the Wagner act discriminates against anybody and that the labor relations board is a seat of favoritism. But with regard to the particular charge of unfairness to employers some further figures are enlightening. Ninety-four per cent of the cases filed with the board have been adjusted without a formal hearing. Of these, 42 per cent were adjusted in favor of the employer, and the remaining 52 per cent were settled upon terms agreeable to both the employer and the union. Of the cases which went through formal hearing, the charges of the union were wholly sustained in 257 out of 438 instances.

The charges that the board has favored the C.I.O. at the expense of the A.F. of L. have an even flimsier foundation. The A.F. of L. was solidly in favor of the Wagner act until its controversy with the C.I.O. arose, and even now its locals give no indication of sharing Mr. Green's rabid distrust. Not only are the cases which have been initiated by these two groups almost evenly matched, but during the first three months of this year A.F. of L. unions have filed 465 charges with the labor board as against 384 charges filed by the C.I.O. This is a conclusive indication that a few leaders of the A.F. of L. are singing a hysterical solo, while the rank and file workers do not consider the labor board biased.

In the light of such facts, what summary picture can be drawn with regard to the workings of the Wagner act? First, under the operations of this law workers have actually been given a chance to form unions of their own choosing and to bargain collectively. Union membership has grown from three and one-half million to seven million. Second, strikes of all kinds have declined in number, and especially organization strikes. As soon as the constitutionality of the Wagner act was affirmed the dreaded sitdown practically disappeared, and the proportion of workers involved in strikes to the total number of gainfully employed underwent the most precipitous drop in any year since 1880, with one exception. Third, both thoughtful employers and employees are becoming convinced that it is better to settle their differences through the lawful and orderly procedure established by the act than by resorting to the traditional bitter-end tussle. As Senator Wagner has said, "Industrial strife is giving way to the orderly processes of law."

It is extremely doubtful if any of the amendments now being offered in Congress are pure in heart. Some of them are unmistakably aimed to destroy the act under the guise of improving it. The ones which are being most strenuously pushed would make it possible for employers to use friction among their workers in such a way as to split a union or effectively nullify the value of unionization. The leaders of the A. F. of L., who seem to have forgotten all about winning advances for labor, are flirting with this dangerous possibility in the hope that they may be enabled to carve craft unions out of shops now controlled by the C.I.O. The NLRB has conceded that four suggestions for improvement merit further consideration: (a) granting employers a limited right to petition for collective bargaining elections when caught in the crossfire between rival unions; (b) clarifying the status of union contracts when union affiliations shift; (c) further clarification of the question of determining the appropriate bargaining unit; and (d) extending the mandatory delay between charge and hearing from five to ten days. But all these changes save the last, it points out, can be effected without changing the statute.

The Wagner act is not perfect. It can be improved. But in the present state of emotional disturbance—both between the two great labor bodies and between big business and the administration—the chances of its being genuinely improved through statutory change are so slight that it should be left alone. Give the labor relations board a

chance to revise its procedure. Let the country cool off for a year or so. Then, if it seems necessary, let the question of statutory change be taken up under conditions which will permit a fair decision.

Showing Surprise

EDITOR THE CHRISTIAN CENTURY:

SIR: I have an old friend, well in his eighties but sound in mind and body, who always looks as if he had just had or was just about to have a delightful surprise. He has not come to take things for granted, which is much the same as going to sleep. He expects the unexpected. He marvels. The common things of life are of inexhaustible charm to him, and familiar faces are always new to him. Thus this man of learning, with a long record of distinction in his profession, keeps the heart of a little child.

But you and I both know men of another kind altogether. Life has no surprises for them, because *they know.* They have seen through things. They are beyond superstition, as they call it, and thanks to science, of which they speak with the dogmatism of the second-hand reader, they can explain everything. They go through the world with the serene look of those who have had no adventures to run and no wonders to explore. They show the repose of the omniscient.

When I see such faces, I am always reminded of the children's party before which a conjurer does his tricks. For my part I am a perfect audience—I swallow everything; I understand nothing. But the small boys are very different in their reception. One is joyfully mystified; one plays at being taken in. But one knows all about every trick, and in a rather audible comment lets his neighbors know that there are no surprises for him. Of course he does not know, but he thinks he does. That boy will undoubtedly grow up to the kind of man who never shows surprise.

> How does the little busy bee
> Improve each shining hour?

He has no doubt about the answer to this question; he says, as another poet has it,

> How does the busy bee do this?
> Why, by an instinct blind!

No surprise here! And when he sees the rainbow he smiles at the words, "God set his bow in the cloud." Fancy seeing a rainbow without wonder! To him

> this world unfathomably fair
> Is duller than a witling's jest.

I much prefer the face that shows surprise and wonder. I believe that it is truer to the genius of this human life. The man who is never surprised is so much less a man. This is clearly seen by the readers of the Gospel. The Master often *marveled;* and I think he thought of this quality, among others, when he told us that if we wish to enter the Kingdom of Heaven we must become as little children. For surely children show surprise and those who are born again and become children in the Kingdom of Heaven are like that. They have the light of wonder in their eyes.

Do you ever play with the thought that those who know all about the future now, may have the worst of all punishments? They may find that they were right! That is all they can have!

Ever yours inquiringly,

QUINTUS QUIZ.

VERSE

Path of the Aggressors

WHERE those ranks of marching men are going
There will be orchards
Foaming with bloom,
And fields of long deep grass.
In tiny villages
There will be neat white houses;
And children, playing in streets
That never know
The hum of traffic.
There will be doves,
Cooing where vesper bells are rung;
All these.

After the invaders pass
The orchards will be gone,
All but the shell-torn ghosts of trees,
Black against the sky.
The fields will be no longer green;
The grass will be trampled
And matted with blood;
The neat white houses in ruins,
Blackened with wanton fires;
The villages deserted.
And the streets!
Here and there a broken toy
Lying beside a dark red pool . . .
And flies . . . and silence
That is worse than sound.

UNA MORCE GIBSON.

Grace for Rain

IT is home music the rain makes—
That quiet dripping from the eaves;
A sweet monotony that breaks
The urgency our living weaves.

It is an old, beloved refrain,
Recurring lest the heart abstain
Too long from saying fitting grace
For shelter in a friendly place.

MARION LEE.

The True International

Eighteenth Article in the Series, "How My Mind Has Changed in This Decade"

By A. J. Muste

At the beginning of 1919 I was a devout Christian pacifist. I had been compelled to resign from my pulpit a year or so before, because I could not give up or agree to keep silent about my convictions, for the duration of the war. I considered myself, however, a faithful member of the Christian church and fervently hoped that its eyes might be opened to the sin which it had in my opinion committed in blessing war. As one of a group of Christian pacifists, a comradeship within the Fellowship of Reconciliation seeking by study and prayer to learn how to apply the spirit of Jesus in all relationships of life, I was involved in the Lawrence textile strike of that year. Our leadership at critical moments in that sixteen weeks' strike, involving thirty thousand people in the tense and turbulent months immediately following upon the armistice, was uncompromisingly pacifist. The power which carried me, with no previous experience in labor or strike activity whatever, through the severe labors and the nerve-wracking crises of that strike had been generated during the preceding weeks when Harold Rotzel and I got up on cold mornings in a drab house in a rooming-house section of Boston to pray and study the Sermon on the Mount together verse by verse.

Ten years later, at the beginning of 1929, I was in my eighth year as director of Brookwood Labor College, then probably at the height of its prestige and usefulness, although (or perhaps because) the American Federation of Labor had the previous fall warned its unions against giving any support to this "communist institution" and also against the wiles of one John Dewey of Columbia University whom it designated as the principal agent of the Bolshevik International in this country! Brookwood was not at that time in any sense a communist institution, but personally I was moving rapidly along the road which made me a few months later an inwardly convinced Marxist-Leninist—though critical of the official Communist party's course—and a few years later a leader of the Trotskyist movement. I no longer considered myself in any sense a member of the church. It was to me nothing but a peculiarly pernicious bulwark of a reactionary status quo. I rejected the Christian world-view utterly.

Today, at the beginning of 1939, I am again a Christian pacifist. Though in my own thinking and feeling there is no separating these two terms as I define them, nevertheless I am first and foremost and altogether not a member of a secular anti-war movement but a member of the church of those who trust for redemption in the love of God in Christ.

I

When, in obedience to the counsel of the editor of The Christian Century, I searched my "intellectual experience to discover if possible a single fundamental insight which comprehends and explains" my changed outlook, I thought of a number of answers to that question which one might to good purpose state and explain. For example, I was self-sufficient in 1929. Now I know that I was not and am not: that I live by the grace of God and stand straightest when I am on my knees.

In 1929 I believed that the way to bring in a new world was basically, virtually exclusively, a matter of "social engineering," changing "the system"—economic, political, social. Today I recognize that we neglected too much the problem of what happens inside the human being. Whether there can be a democratic society, for example, depends in the final analysis upon what human beings are, whether they are capable of making moral decisions and therefore of building and maintaining a free society.

Still another clue to my changed outlook occurred to me. It has to do with the question of ends and means, whether or not evil can overcome evil. In the years from 1916 to 1919, for example, I was deeply and joyously convinced that only love, only good, can overcome evil. In those days our group of Christian pacifists was in all matters of economics, politics, international affairs, unsophisticated and poorly informed. But on all important issues—the real causes of the war, what led the United States into the war, the unreliability of propaganda, the kind of peace which would follow the war—we sensed the correct positions! Nearly all informed people now accept as a matter of course the positions which informed people twenty years ago ridiculed our pathetically uninformed group for holding. In 1929 I was much better informed than ten years earlier. But I was coming to believe that the way to true democracy and brotherhood and peace was that of dictatorship and hate and repression and violence. Presently I was brought up hard against the realization that by that very pragmatic test which I had chosen the method did not produce the desired results and that furthermore I was undergoing an inner deterioration and was reduced to judging events and making decisions by purely *ad hoc*, opportunistic standards.

II

I am, however, setting aside all these valid and I think important answers to the question directed at us, because while I was meditating upon them there flashed into my mind the recollection of three events and the fact that they were significantly related. First, I remembered those mornings with Harold Rotzel in the house on Appleton Street in Boston which I have already mentioned, and the little Christian pacifist comradeship to which I belonged just at the close of the war, and the Society of Friends which had welcomed me into its membership and ministry in those days—and how one had the sense of having found the true church, felt with mingled awe and gladness that he had "come unto Mount Zion, and unto the city of the Living God, . . . to the general assembly and church of the first-born who are enrolled in heaven," and

how in that fellowship fear melted away and strength and endurance were supplied according to need, though the need was sometimes inmeasurable.

Next I remembered that during my years of absorption in the secular revolutionary movement it had been the doctrine of "The Party"—the nature, structure, functions of the revolutionary party—which had enlisted my deepest study and concern. I recalled those moments when the sense of "belonging" to a comradeship that had burned away self-centeredness in devotion to the task of making heaven real on earth by building "the workers' world," brought again joy and strength. I recalled also that what came to hurt the most and what really forced me to try to think things through again from the beginning, was to find pettiness and duplicity and self-indulgence and ruthlessness and a lack of human sensitiveness and of moral standards in "The Party" itself.

Last, I recalled the circumstances and the form of my "re-conversion." It was in Paris in the beginning of August 1936. I had begun in very tentative fashion to re-examine my beliefs and to consider what I should do on my return to the United States some weeks later. However, at the time I was sightseeing with no conscious purpose except to see sights. One who is seeing the sights of Paris for the first time must see some of the churches. Casually one afternoon I walked into one of them. It was being repaired. There was a certain impression of solidity about it, but it had too many statues of saints for my taste. I sat down on a little bench near the front and looked at the cross. Without the slightest premonition of what was going to happen, I was saying to myself: "This is where you belong," and "belong" again in spirit to the Church of Christ I did from that moment on. I felt as if the hand of God had drawn me up out of those "titanic glooms of chasméd fears," of which Francis Thompson sings, and had catapulted me back into the church.

III

Even as these events were passing before me, I was saying to myself: "You see how it is. What you have all along been seeking is what the Marxist calls 'The Party' and what the religious man calls the 'True Church' and that is indeed the crucial question of our day: what is the instrument by which the revolution is to be achieved, the Kingdom of God established? We cannot go on as we are. The great deliverance must come. But how? Where is The Party? Where is the True Church?" I could not rest without an answer.

Lenin, it is interesting to note, was really concerned about two things: the nature and structure of a revolutionary party and how the party might acquire state power. The great split of the Russian social democratic movement into bolshevik and menshevik wings was not over a great philosophical or economic issue but over the question of a highly centralized party such as Lenin was determined to have versus a decentralized, "democratic" party such as the mensheviks wanted. It is a patent fact that in the fascist or nazi, as in the bolshevik, scheme the idea and the fact of The Party are all-important. Are we not all in Christian circles rediscovering the "Church"?

Let us return for a moment to Lenin. It is astonishing how many of the marks of the True Church are included in his doctrine of The Party. The Party must be revolutionary. The existing order is corrupt; it is also unable any longer to function; it is doomed. The Party must therefore aim to overthrow it, not to come to an understanding with it. The Party stands over against "the world" therefore. It is despised, it is weak, it is in a hopeless minority, it is outrageously persecuted—until the day of revolution dawns. Then when the more imposing and less intransigent parties stand paralyzed before a world falling to pieces, The Party will fill the breach.

The Party is the instrument of God—of destiny at any rate, of those "historical forces which make the triumph of socialism inevitable." A force which makes for the reign of righteousness and brotherhood, to which the individual must surrender himself utterly, and which cannot fail—that comes close to being a definition of, let us say, a Calvinist God. The Party accordingly cannot really fail. "Fear not, little flock." It has the deposit of the truth. It cannot do wrong, since at a given moment nothing can be nearer right than the instrument of historic destiny.

There can on these terms be only one true party. The individual member, if he be a true member who has no will but The Party's will, will find ineffable joy in its service. Without The Party, the proletariat is lost. Of itself, through its own experience, without being led and for its good manipulated by The Party, it will not rise to revolutionary heights and be able to save itself. "The basic error," Lenin wrote, "is the idea that political consciousness can be developed in the workers from within. . . . Political consciousness can only be impressed on the workers from outside," and through The Party, of the elite, the elect, through the "ecclesia."

The Party, Lenin contended, must be international, universal, in scope and in essence. Violently he contended against the leaders of the Second International who thought in terms of a British, Dutch, German, Russian party affiliated to the International. There could be only one International party with British, Dutch, and so forth sections, but sections without autonomy. "One, holy catholic Church." When finally The Party triumphs, history as we know it comes to an end, or rather history begins for the first time. Man will pass, in Engels' great phrase, "from the kingdom of necessity into the kingdom of freedom."

IV

It was, my masters, a magnificent attempt to sketch and to create the True Church for which men long, and because of its daring and its partial truth and because of the apostasy of Christ's church, not least in Russia itself, it was given to Lenin's church to have power for a season, and to win many devout adherents, and to be the midwife for the "historical forces" in one of the great hours in human history—and Lenin has become an ikon.

Why is Lenin's party failing, its members in the United States today, for example, being engaged in recruiting for the United States army, and why can we not accept it as the true church? Of the many things that need to be

said in answer to that question, I must confine myself to mentioning two. For one thing, Lenin rightly discerned that if you are to exercise control over the flux of the historical present, you must believe that you have a position outside and above it; and that if you are to have the strength and the courage to break down the pillars of this temple and in three days to build another in which the goal of all history will be achieved, then you must be in league with destiny itself. But this, as I have already suggested, is to speak of God, the true God, the Almighty. Then, as Lenin did, you have to wage relentless war against all those you regard as false gods, which for Lenin meant above all against Christ. But then, also, the question is obviously raised: Is your God verily God? And just as in the case of the human being the question as to whether he is "really" human has to do with his character, so the ultimate question about your God has to do with his character.

This leads to a second and closely related question. If you have The Party which is international, universal, the depository of the truth, the sole instrument for the redemption of mankind, without which there is no salvation, which can brook no rivals since to do so would be to deny its divine commission and to turn mankind over to destruction—and this party is composed of human beings albeit "the elect"—how can you prevent such a party from becoming the instrument of unspeakable pride and tyranny and hence tearing itself to pieces? Obviously you cannot, and your advice to the inner circle of your party, "Don't make the mistake the leaders of the French Revolution made and get to killing each other off," will go unheeded if you begin as Lenin did by assuming that the character of its members, save in the one respect of self-effacement for The Party, is not of first-rate importance and that the party may employ any means in order to achieve its end.

V

The positive phase of the answer to this most crucial question about the International Party or the Universal Church is stated in the classic chapter on Karl Marx in J. Middleton Murry's recent *Heroes of Thought:*

> To keep alive within any human society the sense of the reality of Good and Evil as absolutes, independent of the convention of the society, or the ordinance of the secular state, is the function of a church. . . . Therefore the institution of the church is precious, but precious only in so far as it asserts and justifies in act the claim to possess an authority superior to that of the secular state, because derived from its knowledge of the absolute Good, which is God. . . . Further, it is self-evident that there is but one safeguard against the abuse of this authority of the church, namely, that the absolute Good in obedience to which its authority consists should forbid persecution, and command nonresistance to evil. This the God of the invisible Christian church does command.

The only true God is not the God of impersonal historical or economic forces which "automatically," apart from the human agents and regardless of the quality of the human agents, redeem society. To think this is to try "to abolish the problem of human society, which is the problem of human nature." The true God is the God of love who can and does redeem men. This God is revealed in Jesus Christ. The true church is the "ecclesia" of those redeemed by infinite love. It must seek to redeem the world and must assert that it is the channel of the grace of God without which there is no salvation, and that to it are entrusted "the keys of the Kingdom of Heaven." But it can rightfully do this only in the degree that it exercises no violence except that of a love which will not be gainsaid and which is ever ready to die for sinners, and if it is in itself a true community of love.

What has been said reminds us, of course, why it is that the church has so largely failed and why multitudes have turned in their passionate hunger for a truly redeeming church to The Party of Lenin, or Stalin, or Hitler, or Mussolini. Too often when it has dared to claim divine authority the church has sought to exercise power by worldly means. Often it has not dared claim to be an instrument of historical forces, much less of the Everlasting God, the Creator of the ends of the earth. Instead of challenging its members and subjecting them to a mighty and joyous discipline, it has tried to be a sanctified Rotary Club or League of Women Voters for them. It has not laid claim, as its Lord authorized it, to being the True Scarlet International of those who "have washed their robes and made them white in the blood of the Lamb" and among whom is neither Aryan, Negro, Slav, Japanese, Malay, since all are one man in Christ. Instead all of its branches including those called "Catholic" have been in effect mainly national, state-worshiping or picayune provincial sects.

VI

How explain the return to such a church and a sense of coming back to one's eternal home in thus returning? Let two remarks suffice. In the first place, at the moment the visible church is by way of becoming a more faithful replica of the invisible. It is a magnificent portent that the figures in our world today which symbolize challenge to the state, the final refusal to make a bargain with totalitarianism, are not, as would probably have been the case a few years ago, secular radicals, but religious, Christian, church figures such as Martin Niemöller and some of the Roman Catholic bishops of Germany. And it is many centuries since the sense that the church is in essence universal, ecumenical, and must in fact become so, the conviction that the church must redeem and rule the world in Christ's name, has been so strong as it is today.

But more important than this, there is no greater presumption than that a man should undertake to build his own church, and since community, communion, is of the essence of life, no more heinous sin than that of schism. There is One God and One Lord Jesus Christ. There is despite all its divisions and disfigurements and sins but one church, one Christian movement. In it one must, one does, humbly and joyfully take his place. What branches may yet be lopped off from the church, what changes in outward form may come, what stern prophetic denunciations the Lord of the church may call upon us to utter, God shall reveal. It is palpable error to think that getting out of the church of Christ and joining one of the internationals which aims to replace it, will bring salvation to us or to the world.

I Married a War Veteran

Anonymous

THE REAL SIGNIFICANCE of the wild rejoicing throughout the country on November 11, 1918, was lost on me as I stood in the yard of my childhood home, straining to catch the message of the bells that were ringing out from the village church nestled on the hillside several miles away. A child of ten years, I did not know that the bells were ringing in time to save the life of a young man somewhere in the muddy trenches of France, who would later become my husband. Since that day I have had occasion to thank God many times that those bells rang in time to save my husband, but to curse the trumpets that were responsible for giving me a man who will never again be able to enjoy life as do other men who have not been to war.

It was not until ten years after the war that I met and married my husband. In the remaining years I have relived, more than once, those years which I did not share with him. They will have their effect on us as long as we live.

Scarred in Body and Spirit

To him, a young man of twenty-one, there was little glory in his World War experiences, nor pleasure in his return to a peacetime world. He had entered the war with mind and body clean and healthy; now it had become a pain-racked frame, the mind seared by its recollections, and the body torn by bullets and burned by gas. To him, there was only bitter humiliation in the ill-concealed pity of friends at the sight of his crippled body. The war was over but the biggest battle of his life had just begun—the fight to regain his health.

Only his indomitable will power and grim determination to recover carried him through the months that followed. Months of hideous pain, dangerous operations on a torn body, blessed oblivion during anesthetic, pain again, until finally the clouds rolled away and, throwing away his crutches, he said good-by to hospitals and started out on life's road. Then to rebuild a life from the wreckage; to readjust his mind to peaceful and gainful occupation.

At the time of our marriage a casual observer might say that he was entirely adjusted to life, with a background that only served to make his life broader and richer. Only yesterday, after noting my husband's well-proportioned body, a friend remarked, "How lucky he is to have gone through the war and to be none the worse for the experience." How little this friend knows about the pains that shoot through his seemingly perfect body, the care that he must take to keep in condition, and the pleasures he has to deny himself. However, I smiled and agreed, forever keeping his secret locked in my heart.

Questions One Dare Not Answer

Some of my friends who profess their horror at cruelty, and would faint at the sight of a wounded rabbit, will sit by the hour and try to draw my husband out on his war experiences. Always they ask the same senseless question, "Did you ever kill a man?" Seeing the look that crosses his face when they ask this, I feel like jumping up and shouting, "Shut up, all of you! How can you ask that question of a man who has fought in battle?" But while these thoughts are choking me, my husband is quietly evading the question with a noncommital answer, his face a mask for his real feelings.

A child of seven, however, showed a wise consideration which I shall never forget. Knowing my husband was a war veteran, one day she said to me: "Auntie, I was going to ask uncle if he ever killed a man, but then I thought of course he had, and he wouldn't like to have to tell me that." Then, very earnestly, "In war soldiers just have to kill whether they want to or not, don't they?"

Yes, soldiers must be killers, and to change a young boy into a killer, and then back again into a placid being, is to force him to undergo a transition that cannot be accomplished without leaving its mark. My husband and I know that his life was changed completely in the course of two years. His values are different from those of a man who has never been to war. There are no half measures. To him, it is everything or nothing. He is quick to detect a sham and cannot tolerate it.

Storms That Shatter the Soul

In work and in play, my husband throws his whole heart into whatever he is doing. All the crises of life he meets with an apparent calmness, but nobody knows better than I what that steely control costs him. For him there is no even keel; he cannot let down until he is forced to, and it is when I see that time of terror coming that I pray for strength to see him through. For days I can see the storm clouds gathering. A storm, the course of which I can never change. When at last it arrives, I recognize it for what it is—a nervous mental collapse.

During the days of seclusion that follow, we live again and travel over war-torn battlefields. We stand together in the muddy trenches where a bullet has just torn the stomach of a comrade wide open. He cries for help, as he tries to hold back the entrails that are pushing out into the pool of mud and blood. His cries are not louder than those of a boyhood pal on our other side, who has just had part of his face blown off. The look of horror on my husband's face will haunt all my years, as he lives again in the midst of battle.

It is not only by word pictures that I travel the battlefields with my war husband, but I see it all in the reflection of horror in his eyes, set in a face where the muscles are taut, the body achingly tense, pains darting up and down that scarred body. I work, I work feverishly, without a word. I massage the aching limbs; then I grasp those usually firm hands, now rigid and clawlike, in my own; I pull him all the way across the field where he once dragged his mangled and bleeding body in search of aid. All the way we travel, till at last—comes the break.

Not a beautiful sight, is it? But for him, and for me,

it is our hope of life. Slowly the muscles relax, and gradually we come back again to the light of day that shines from God's heaven. I draw a long breath, ready to faint, as my husband drops off into slumber from which I know he will awaken as near normal as any war-torn human can expect to be.

In the knowledge of what similar experiences on the road to hell and back have done to other men, I am thankful for my lot. Yet as I read the headlines that scream of other war clouds gathering, I gather my little boy and girl closer to me, asking God to stifle the trumpets, and let the bells of peace ring out from the little white church, that these children of mine may not suffer this madness of a war generation, but may have the opportunity to lead the normal life that is their birthright. And what I pray for my children, I, who married a veteran, pray for yours.

Christians and the Japanese Caesar

By Stuart Lillico

RECONCILIATION of the Christian God with contemporary politics has been a source of embarrassment and subterfuge ever since Joseph and Mary fled to Egypt with the infant Savior. In Japan today earnest Christians find themselves in difficulties when they try to answer the dictates of their conscience, directed by a heavenly King, and at the same time fulfill their obligations to their emperor, a direct descendant of the Sun Goddess, creator of the earth.

In a rural parish in northern Japan, a native pastor recently solved the problem with the realization that what has traditionally been referred to as the Holy Trinity—the Father, the Son and the Holy Ghost—was in reality a Holy "Quadrinity," the fourth element being the Emperor of Japan. The theory might have gone a long way toward reconciling Christianity with the imperial system, but the matter came almost simultaneously to the attention of the pastor's more orthodox bishop and the local gendarmerie. Hardly had he recovered from the episcopal reprimand for heresy before he was jailed on charges of lese majesty!

The incident has a significance far beyond its historical value, for it aptly illustrates the plight of both Japanese Christians and the Japanese government. The fundamental clash between a religion based on the idea of a personal Savior and a national polity that regards all the people as wards of the imperial family is obvious.

New Law to Control Religions

Japan would not be Japan if it did not follow Germany's example in the religious field today. Reactionary elements definitely consider Christianity too international and peace-loving for a nation as virile and heaven-ordained as they would like the Japanese to be. Within the past nine years repeated demonstrations against Christian institutions have occurred. These have not been serious in themselves, but they indicate a trend toward drastic regulation of all "foreign" faiths that came to a head this winter in the formulation of a new religions law.

Prior to the enactment of this legislation, the position of Christianity in Japan was rather anomalous. It had no clear legal standing, despite a host of regulations and supervisory organs. The membership of all Christian denominations put together is negligible compared with even the smallest of the Shinto or Buddhist sects, but in any sort of interreligious conference the Christians have had an equal voice with the others. The constitution guarantees religious freedom, but the church is under constant scrutiny by such diverse groups as the civil police (under the home ministry), the gendarmerie (under the war office) and the religions bureau of the education ministry. Although considerable pressure is felt by Christianity, in common with many Buddhist and Shinto sects, the faith has as firm a position in Japan today as it has in any non-Christian nation in the world.

Nippon has approximately 350,000 professing Christians. The number increases by from 10,000 to 20,000 a year. Considered in the light of Japan's 90,000,000 inhabitants, the figures are not particularly impressive. Many of the quasi-Shinto sects report gains of 1,000,000 or more in a year. There is little doubt, however, that Christian influence in Japan is all out of proportion to the number attending church on Sunday. The actual converts are certainly well in excess of the official figures. It is doubtful, also, if any other faith has a man who occupies quite the unique position in Japanese life that Toyohiko Kagawa does.

Christianity's Past Persecution

Particular point is given to this situation by the fact that from 1613 to 1859 Christianity was banned in Japan on pain of death. The 240-year persecution is commonly said to be the only successful suppression of the religion in history. That statement may not be strictly accurate, however, if the story told by the French priests who returned to Nagasaki to resume work in 1865 is true.

The southern island of Kyushu, of which Nagasaki is the chief port, was, prior to the proscription, the principal center of Christianity. At its zenith, it had 300,000 Roman Catholic converts and 250 organized churches. But the military rulers of the country viewed the movement with considerable misgivings—even as they do today—and rivalries between the Portuguese, who inevitably associated Catholicism with commerce, and the more profane Dutch traders tended to discredit the entire faith in the eyes of the government. In 1613 the padres were ousted from Japan and all forms of Christian worship prohibited. For the next two centuries the crossroads of the empire were marked by edict boards that threatened death to anyone who introduced the faith into Japan again. In the years that followed untold numbers of Japanese and not a few

foreigners were beheaded, tortured, crucified or imprisoned.

With the cracking of Nippon's shell of isolation in the 1850's, the priests returned to Nagasaki. Not a vestige of the faith was to be found beyond the ruins of a fifteenth century church. Within a month, however, 3,700 villagers from the Nagasaki area appeared and openly professed their adherence to Roman Catholicism, having passed the tradition down through their families for eight generations in the very center of the persecution.

Modern Interpretation of Shinto

No better illustration of the improved status of Christianity is possible than the fact that, fifty years ago, to a Japanese the phrase, "three religions," meant Shinto, Buddhism and Confucianism, while today it means Shinto, Buddhism and Christianity. As an official of the religions bureau recently told the writer, "Confucianism is now considered a doctrine, rather than a religious faith." The principal remaining traces of this doctrine in Japan are to be found in the imperial rescript on education and a single Confucian temple in Tokyo.

While it might be said that Christianity's advance has been at the expense of the "doctrine of the mean," the fact is that a profound change has taken place in the whole religious setup of the empire during the past half-century. To understand it and to appreciate the reasons for the modern "persecution of the Christians," another brief excursion into history is necessary.

Japan's native religion is a complex offspring of a nature and ancestor worship known as Shinto, or "The Way of the Gods." To find its counterpart in other civilizations, one must go back to the Pharaohs or the Caesars. Shinto is notoriously weak and has been repeatedly bolstered with ideas borrowed from foreign faiths. Particularly in the face of Buddhism, Shinto almost disappeared as a distinct religion. Yet today all 90,000,000 Japanese, Koreans and Formosans are followers and a strong effort is being made by the government to promote Shinto worship.

The key to this *revanche* is the fact that ancestor worship is now interpreted as devotion to the emperor. "Ancestor worship as practiced by Shintoist devotees is confined to praying for the welfare of the emperor, as they implicitly believe that the welfare of the emperor is entirely identical with theirs," says one semi-official explanation of the faith. "The idea comes from the orthodox tradition that, as the Japanese nation is one huge family of homogeneous origin, praying for its patriarchal chief, the emperor, covers the whole people."

Western Influence Alters Shinto's Status

Such a definition has been possible only within the past few decades. In the wild scramble to appear "foreign" after Japan was opened to the West, the nation at one time seriously considered adopting Christianity as its official faith. The idea probably came from England, along with the naval organization plans. What finally happened was, in effect, the establishment of Shinto as the state religion. First, however, a great deal of theological untangling was necessary.

Shinto and Buddhism had become thoroughly entwined through the centuries, so that the older native tradition amounted to a faintly passé form of the general belief, much as, for instance, the *flagellantes* are regarded by the Roman Catholic Church today. As a separate entity it hardly existed. The throne, which it professed to worship, had for hundreds of years been manipulated by the military rulers. Many of the emperors themselves had been devout Buddhists.

In the years that followed, Japan did a masterly job of rehabilitating Shinto. The faith was really split in two longitudinally, and the element of emperor worship made distinct from the more properly religious aspect. Obviously, complete demarcation is impossible. A constant tug-of-war is in progress between the two elements and most of the current religious difficulties spring from this fact.

Emperor worship comes under the heading of state Shinto and is practiced at the 111,000 shrines that mark every crossroad, scenic spot and community center in Japan. Distinct from it is "sectarian Shinto," which is divided into 13 recognized denominations as the result of theological differences. Some of these vary so widely that they are scarcely able to come under a common heading. Officially, however, they all profess a "reverence for the deities" as a cardinal article of faith and observe "precepts handed down by the divine [imperial] ancestors." The point of juncture with state Shinto is in the shrine, at which the sectarians worship but which they do not directly maintain.

Emperor Worship

Such an arrangement is bound to have endless repercussions in other fields. The difficulty of drawing a distinct line between visiting a Shinto shrine as a patriotic gesture and going there to worship the emperor as a god is obvious.

Within the past two years the Presbyterian mission in Korea has been forced to suspend its schools because it refused to let the pupils visit the imperial shrines on days decreed by the government-general. In Japan proper the issue has been avoided by a clear understanding that visits to shrines on such designated days were to be considered merely as patriotism, in no way connected with religion. Such a subterfuge was technically untenable in Korea because of the special circumstances prevailing there, particularly the constant official pressure toward the complete Japonification of the Koreans, on one hand, and the uncompromising attitude of the Presbyterians, on the other.

With the emperor potentially involved in any religious question, Christian educators today must walk with wary steps. The president of St. Paul's University in Tokyo, maintained by the Episcopal Church, was forced to resign recently because, in reading the hallowed imperial rescript on education in chapel on a national holiday, he stood on the altar steps, below the lectern where the Bible is read. Last spring a moderator of the Japanese Congregational Church, concurrently acting president of a Christian university, was "informally arrested" because in reading before a meeting a poem composed by the Emperor Meiji he inadvertently mispronounced one of the words.

It is only fair to admit that Christianity is not alone in

suffering from this official "witch hunting." Two important quasi-Shinto groups have recently been suppressed completely on charges of lese majesty, while one other Shinto sect and one Buddhist organization are known to be on extremely shaky ground. Further, the troubles that plague the administrators of many of Japan's mission schools have frequently been the result of faculty dissensions, rather than irreverence. Japanese do not subscribe to the belief that patriotism is the last refuge of the scoundrel, of course, but everyone realizes that the most convenient way to get rid of a rival is to impeach his ideology.

A particular sufferer from this form of sabotage has been Doshisha University in Kyoto. The school is the oldest Christian institution in Japan, having been organized in 1875, and is notoriously liberal in its policies. Within the past decade, however, it has been involved with the authorities time and again in the most fantastic ways. Someone—and it is generally agreed to be a reactionary clique in the faculty—is persistently "picking on" the school.

The Army's Role in Religion

With the rapid Japanese expansion on the continent of Asia, speculation on the future of the three religions, as well as other faiths, is legitimate. The army has gone to great lengths to sponsor Confucian precepts among the people of the conquered area. Mohammedanism is looked upon with favor and there is every indication that the Catholics will benefit as the result of their attitude in Japan toward the war. The position of Protestant missionaries—whether working from Tokyo or Shanghai—is uncertain. Much will depend on the course of Japanese domestic politics.

The revised textbooks in the schools of Peiping not only eliminate all anti-Japanese ideas, but they also put great emphasis on the traditional Confucian doctrine that the duty of the rulers is to rule and the role of the people is to accept that administration without question. The "Three Principles of the People," propounded by Dr. Sun Yat-sen and somewhat vaguely followed by the Chinese central government under Chiang Kai-shek, has been replaced in north China by the "Renewed People's Principles," based on the older teachings.

Within the past two years Nippon has developed a great love for the Mohammedans. The basis for this, if any exists, is probably the belief that the Moslems of China will make valuable allies against Chiang Kai-shek and Russia because of past oppression. If the Mohammedans really have any desire to cooperate with Japan, they seem likely to have every opportunity to do so.

It is significant that nothing is heard about plans for propagating Shinto in China. Definitely, the religion is not an article for export. Some superficial progress has been made in revising Korean history so that a link can be found between the legendary gods of Japan and the dethroned kings of Korea, thus making the Koreans of today eligible to worship the Emperor of Japan as their family head, but it is hard to see similar success in China, where the written history, culture and religion far antedate Japan's.

Last spring the education ministry in Tokyo called a conference of representatives of all religious sects in Japan. Nearly eighty delegates from Christian, Buddhist and Shinto groups attended. The main purpose was to discuss the "national spiritual mobilization drive" then in progress and to outline ways in which the churches might cooperate. Most of the talking was done by the Shinto representatives. The drive was directly in their field, with accentuation on worship of the emperor and the encouragement of visits to important shrines. The Christians and Buddhists could only listen. The discussion then switched to plans for religious work in China and the situation was immediately reversed. Christian and Buddhist representatives became expansive as they talked of their hopes. The Shinto priests began gathering their books and papers. Evangelism among the Chinese was of no interest to them.

Religion as National Morale

Japan's realization that religion can be intimately bound up with politics and can be used to foster national purposes is not new. Russia, Mexico and Germany have marked a clear course of action. Nippon's earlier proscription of Christianity showed that the old shoguns had modern ideas. The very introduction of Buddhism in Japan resulted from the conclusion of an alliance with a Buddhist kingdom in Korea against a pagan state. In the past few years, the conclusion of the anti-Comintern agreement with Germany has resulted in the adoption of half-hearted restrictions against Jews in Japan and "New China."

The terms of the new religions law are in no way severe. Besides the fact that Christianity is specifically included for the first time, the principal point is a requirement that all religious bodies must be properly organized and incorporated. They must then register with the government, but existing institutions are given two years in which to do this. In only one respect does the legislation carry a threat; that is in the great latitude it gives prefectural governors and the education minister in accepting or rejecting future registrations. Otherwise it appears to be extremely impartial. Somewhat surprisingly, no mention is made of foreign missionaries. Numerous restrictions on their activities had been anticipated. Even before the terms of the legislation were made known, however, it was generally admitted that its passage would have one entirely beneficial effect. That would be the crystallization of a situation that has been nebulous and subject to serious misunderstandings.

At the Bazaar

YOUTH—What do you sell, Father?

THE ANCIENT ONE—Colors, son, pretty colors, beautiful and gorgeous; fairer than the sky and flowers.

YOUTH—Who buys your wares?

THE ANCIENT ONE—Art buys.

YOUTH—None else?

THE ANCIENT ONE—Youth buys; handsome, gallant youth.

YOUTH—And who is your best customer of gay and gorgeous colors?

THE ANCIENT ONE—Sin.

ARTHUR B. RHINOW.

The Price We Do Not Pay

By William A. Spencer

THE CLAIM is made that there are discoverable conditions for spiritual insight, that some attitudes and habits are more favorable for the attainment of the experience than others. The usual enumeration of such conditions includes a stress on quietness, self-discipline, eager expectation, purity of heart. I wish to suggest briefly another one, but one that is, I believe, very significant.

Perhaps this condition might be stated as the willingness on the part of the seeker after the spiritual to identify himself with the socially a-typical; that is, to take to himself the concerns, burdens, disabilities, weaknesses of others, being sensitive as to his own direct share and responsibility in the evil that they are doing, and to recognize the inevitable character of his mutual relationship with the victim of evil in his lack of security and reputation and standing in society.

The Root or the Fruit of Insight?

It will undoubtedly be asserted that this identification with the victim of society is the fruit of spiritual insight rather than a condition of it. And there is an element of truth in this challenge. Only those, indeed, who have spiritual insight can possess the grace, the impulse, the determination so to assume the burdens of the disadvantaged and disgraced. This is particularly relevant in the case of those very solemn phases of such identification which we call suffering vicariously for and with others. But still this way may be chosen as the proper preparation for the achieving of insight of spiritual significance.

The counter argument obviously is that these other enumerated conditions are also fruits of the spiritual experience. How are we to be calm and quiet unless we feel assured of spiritual reality? It is true that the pure in heart shall see God, but who can be pure in heart save as he has seen God? Who can deal fittingly with the sensuous vision unless he has had the vision beatific? The gift of the fruits of high spiritual experience differs only in its higher degree and intensity from the gift which creates in the life of the seeker those proper conditions for the coming of the spiritual experience. So, along with discipline and expectation and singleness of purpose, we should achieve as an appropriate religious approach to God, a sympathy for others, a consciousness that our destiny is linked with them; and because we find it easier to see sin and disgrace writ larger in them than in ourselves, we must, for just that reason, make common cause with them not in their evil deeds but in their suffering, need and humiliation.

An impossible task, I admit, but no more impossible than really to be self-disciplined, really to be eagerly expectant, really to be pure in heart. The very impossibility of the conditions is a guarantee that the experience will be that most rare one of genuine spiritual creativity.

Though this social concern is in part a result rather than a condition of spiritual insight, yet it seems to have been achieved by the really significant spiritual leaders. St. Francis of Assisi quickly comes to mind as an exemplar of its fulfillment. However institutional and formally philanthropic the Franciscan movement has become since the day of its founder, this identification with society's outcasts was one of his outstanding characteristics. He and his band of early followers were unusually happy in their relations with the people of their part of Italy. They were the exponents and leaders of the people in their religious aspirations.

Identification with the Humble

The story of the crossing-sweeper who became Sakyamuni's second disciple is one of the most convincing items of evidence for the insight of the Buddha. The vital response of this poor and obscure man of ancient India to the gracious kindliness of the mighty teacher is proper theme for homily and song and apologetic exposition. Not the least claim of this great Oriental religion is that it has taken certain forms which make it possible for even the poorest and the most humble to feel that a glorious destiny may be theirs, that they may reach a place among the saints.

One might claim that this condition has been met by two contemporary Asiatic leaders. Kagawa's identification of himself with those submerged folk that he has endeavored to help has been a very definite characteristic of his method. Gandhi's plying of the handloom and wearing of the loin-cloth are symbolic not only of his asceticism, but perhaps more strikingly of his identification with the people whom he seeks to lead.

As a Christian, I feel that the best illustration of this identification is the case of Jesus. In what was he different from the religious leaders of his day and his race? The paradox of his religious message is that he challenged the best people of his times—use the adjective with or without quotes. Were not the Pharisees superb in their self-discipline? Can we find any more significant or any nobler tradition than theirs? And certainly they are to be credited with impressive achievements in moral conduct and singleness of heart. Saul of Tarsus would no doubt be noted superior in all our tests even had he not had the experience of the Damascus road. It was just the challenge of the despised Galilean and of the obscure Stephen that gave him the religious dynamic to be the spiritual midwife to his Gentile converts; to persuade, exhort, confirm obscure men and women in the way of Jesus; to claim that he suffered injury when the weakest and least of the brethren were hurt.

Mingled with the Human Mass

A modern testimony in this matter is that of John Woolman. He was a member of the Society of Friends, who have been noteworthy in their exemplification of so many of these significant conditions. Woolman was a man of obscure and modest life but his pre-revolutionary efforts in behalf of the slaves were very important. In his *Journal*

he speaks of a vision he had while on a journey to England in behalf of the liberation of slaves. "I saw," he writes, "a mass of matter of dull glowing color between the south and the east, and was informed that this mass was human beings in as great misery as they could be and live, and that I was mixed with them and that henceforth I might not consider myself as a distinct or separate being."

But to return to our supreme instance. Jesus, indeed, knew the language of the thief, his fellow victim in death by public execution. His most tragic parable is that of the elder and righteous son who cannot stir up within himself brotherly affection for the returned prodigal. The elder brother's judgment is in one sense correct. He had all the qualifications of self-discipline and innocence of life. The younger boy had become a disreputable bum and a sot. But in so judging his younger brother, the elder son judges also himself. So it is in Jesus' most solemn parable of judgment. Those who are worthy of the most enduring destiny of spiritual realization are those who have the sole qualification of great sensitiveness to the needs of others, who have an instinctive, or shall we be more careful and say, an immediate response to the obscure, the veritable least. Innumerable amplifying instances will come to mind from both the teachings and the life of Jesus, and from the experiences of his followers of the most varied outlook and orthodoxy. Their love to God whom they have not seen is testified by their love of brethren whom they have seen.

Why should we go on the quest for spiritual insight? Perhaps the most compelling reason is that we cannot do otherwise. Surely we are conscious of being unworthy of and inadequate for any such quest. What will be its rewards? Experience of a renewed spiritual power in meeting precisely those conditions which made the quest possible in the first place. Conditions and fruit of the experience are one. Can we love our neighbor as ourselves? No. And yet we must, because that is the only basis on which we can love God.

And perhaps this love of one's neighbor as oneself is the most tangible gift that comes from loving God with all the heart and understanding and strength.

BOOKS

Opportunity for All

OUR PROMISED LAND. *By Richard L. Neuberger. The Macmillan Company, $3.00.*

WITH ALL available irrigation, the states of the northwest would provide fertile land for all now on submarginal farms, for all who must move from the "dust-bowl," and for a multitude besides. The Grand Coulee project alone will open up farming land sufficient for a population of 384,000 people, and of an estimated value of $422,000,000.

The Pacific northwest has 41.4 per cent of all the undeveloped water power of the United States. On the Columbia river, the new Bonneville dam and the uncompleted Grand Coulee dam, by far the greatest engineering construction ever attempted, will in four or five years provide more hydroelectric power than all the power plants of New York state. But this power will be available within an area which, though rich in minerals and timber, has at present neither the population nor the factories to use it.

It is not surprising that President Roosevelt recently referred to this great territory as "a wonderful land—a land of opportunity." He foresaw the opening of a refuge for hard-driven farmers, in which there would be fertile acres and electric power for all. Mr. Neuberger has written a brilliant survey of the possibilities and problems of this region. He has seen on all the highways a constant procession of immigrants from the "dust-bowl," arriving in wagons and old Fords, with trailers loaded with farm machinery and furniture, farmers underfed and impoverished, eager for the new land before it is prepared for them. He reviews the labor problems and the doubtful political history of the states, and suggests the question whether the people have the wisdom to control the new wealth if it is given into their hands. And he states clearly the difficulty of the decisions which the federal government must make.

The book is largely a series of rapidly changing pictures, each vivid, affecting and significant. The style is lucid and vigorous. This is reporting of a high order. If there is a certain amount of repetition, it is due in part to deliberate plan. The first two chapters, for instance, are a prologue culminating in a rapid statement of social paradoxes which are the themes of the rest of the book. Mr. Neuberger treats his cases objectively; even such extreme personalities as Dave Beck, Harry Bridges and Victor Meyers he handles with humor and detachment. But in solution throughout is the hope that both government and people may act wisely, so as to create an agrarian and manufacturing order from which the workers rather than a few promoters may benefit.

The federal government, which must finance the greatest of the power and irrigation projects, has to make an important decision. The investment, which is huge—the Grand Coulee dam alone will cost $25,000,000 more than the Panama canal—must be returned by those benefited. But farmers have now no money for investment; the government must permit repayment of the cost of irrigation over a long period of time. More difficult is the handling of the electric power. An easy solution would be the sale of the new power at preferential rates to factories to be located near the dams. But this means the enrichment of a few, the building of great cities which would ruin the salmon industry by pollution of the Columbia, high electric rates for the populace, crowded slums, an underprivileged and embittered labor class—something in the long run as well not accomplished at all. The other solution, a flat rate to users at all distances, would bring electricity to the farmers and would disperse the factories through the area served. But it would require expensive transmission lines and a long wait until the agrarian population could take its share of the current. And there is also the political question. There can be no doubt as to how an election would handle the matter fifty years from now. But the farmers of the section, in favor of low farm rates, are now only a small fraction of our voters; and powerful financial interests will favor the use of the electric power for increase of corporate wealth.

The problem in fact is part of a larger problem, of which

the author must be aware but which he does not discuss. It seems a natural law that a farm population, if individualistic in temper and unorganized, will lose ground before the group that controls money; just as a similar mass of factory laborers fails to own or control the factory for which it works. The currency drifts from the many to the few; and this occurs so inevitably that aristocratic control of finance and machinery has become an item of the moral code of "Americanism." It is an evil tendency. Perhaps farm cooperatives, of which the Mormons have erected a model, will be of use in the Columbia valley. But an important measure would be the handling of the new electric power for democratic purposes at the outset. The present government seems favorable, but parties and national opinion may change. Will the resources of the northwest finally be given into the hands of men like Tom Girdler, or will they be used for the populace? And if the wealth of the Promised Land is spread among the many, will the new population learn in time that uncontrolled concentration of wealth is bad?

RALPH GOODALE.

The Anatomy of Quackery

THE POWER OF THE CHARLATAN. *By Grete de Francesco. Translated from the German by Miriam Beard. Yale University Press, $3.75.*

THE VERY word "charlatan" suggests the name of Cagliostro, perhaps the most famous of all the crooked clan that prey upon the credulity and hope of mankind and trace their spiritual lineage from the legendary Chinese sage, Fu Lum. Cagliostro is here, and so is the *soi-disant* Count de Saint-Germain, though the author seems not to know that the latter eighteenth century marvel-monger has now become the patron saint of the "I Am" cult with a following of many thousands of otherwise sane Americans. But these were courtier charlatans who had risen above the mountebank (meaning "mount-a-bench") rank of rabble-ticklers and made bigger money by cozening the sophisticates of high society.

There were charlatans in the Middle Ages—they have probably existed in all ages—but the Renaissance boomed the business. The craft always wins its easiest triumphs, as the author wisely says, "at times when scientific research has outrun theory, leaving on all sides, as it pushed ahead, a fringe of the inexplicable, baffling even to experts and still more to the general public." That is probably why we are even now suffering from another revival of superstition among the half-educated who are bewildered by the multiplicity of scientific discoveries that they do not understand.

Alchemy was the chief resource of the more pretentious charlatans, but the cure of disease by elixirs was the racket of perhaps a larger number. Bragadino lived high at the expense of the Republic of Venice, about 1590, on the promise to make vast quantities of gold for the state. He escaped only to meet the ax two years later in Bavaria when a similar swindle failed. Thurneisser of Basle ran a much longer course and, though he died poor, during most of a long life he enjoyed wealth and honor at many courts, casting horoscopes and selling at fabulous prices his secret remedies, the most potent of which was "potable gold." Science had become fashionable and obscure; the public was out of its depth; pretenders could conjure profitably with the terminology and apparatus of science (they still do!), and impress the ignorant with the flummeries of their "laboratories."

After a long line of seventeenth-century quacks and sharpers came a somewhat different type in Vitale, surnamed "The Anonymous," in the eighteenth, a really competent physician who adopted mountebank methods in protest against the pretentious professional dignity which was often a cloak for ignorance. After all, only a line divides the charlatan from the conscientious practitioner; e.g., Schüppach, the Swiss "child of nature" whose success showed him an easy way to riches; and the many nature cranks who rode the wave of Rousseau's popularity; and the magnetic healers; and the Indian doctors; and the "Thomsonian system" of vegetable remedies which had wide vogue in New England in the early nineteenth century, and for the manufacture and administration of which the inventor would give full instructions and rights for the modest sum of twenty dollars.

The natural history of quackery in all its forms is a fascinating theme. It includes an analysis of propaganda methods, the psychology of crowds, the flattery of ignorance, the exploitation of cupidity, credulity, misery and insecurity. It is the illegitimate brother of salesmanship. The author of this entertaining and instructive book is not content to recount the fantastic adventures of great and small charlatans, but gives also a penetrating analysis of gullibility and trickery. Considering how much of both there is in the world, in the realm of ideas as well as of commodities, it is worth while to understand them.

W. E. GARRISON.

Sermon Nuclei

I STAND AT THE DOOR. *By Lee James Beynon. Author, Minneapolis, $1.25.*

MINISTERS will find a gold mine of illustrative material in this little book of sermon-essays by Mr. Beynon. The attractive titles reveal both the unique nature and the practical value of the various chapters: "I Stand at the Door," "I Am the Road," "And So to Church," "Roughing It Smoothly," and "Wings and Worms." Under these and a score or more of other appealing captions, the author in artistic yet simple diction drives straight home vital truths. His style and approach are such as to give to many a doubting layman new insights and to many a hard-pressed preacher fresh inspirations for his homiletic tasks.

"Though the chapters," the author explains, "will not live and toil together as blood members of the same family, they are on good terms with one another and use the common language of faith and hope."

Tales of the sea become especially colorful as related by this son of a sea captain who himself knew the storms and tempests at first hand. The author likewise makes full use of his travels on land and his multitudinous pastoral experiences to add force and charm to his writings.

Something refreshing, arresting, useful is this book of 143 pages brimming full of sermon nuclei. It closes with four devotional poems from the same facile pen, gems of truth and beauty that will comfort weary hearts. The entire book can be readily adapted for devotional use.

G. MERRILL LENOX.

Books in Brief

THE CHILDREN OF GUERNICA. *By Hermann Kesten. Longmans, Green & Company, $2.50.*

This is a document rather than a novel. But Kesten uses all the resources of the novelist in drawing up his indictment of a civilization that uses the knowledge accumulated by generations of peace-loving men to destroy humanity.

Guernica is all the cities on which ruin has rained from the sky, and Carlos Espinosa is all the children who ask whether there is any excuse for mankind. Carlos tells the story—how he and his parents and his six brothers and sisters lived happily in Guernica, until one day the bombers came. . . . To praise Kesten's artistry would be as inept as praising a sunset. His art is not for art's sake, but for humanity's. That is why he is able to convince his readers that there is hope even for Carlos, even for children who have seen their fathers shattered to bits. And Kesten has a right to speak, since he is himself a refugee from the horrors of the Hitler regime. This is the first of his half-dozen novels to be translated into English.

THE BONAPARTES IN AMERICA. *By Clarence Edward Macartney and Gordon Dorrance. Dorrance & Company, $3.00.*

Napoleon's youngest brother married Miss Elizabeth Patterson of Baltimore, as everyone knows, and from that union came the American strain of Bonapartes which produced a distinguished liberal, civil service reformer and cabinet member in the person of Charles J. Bonaparte. Jerome, the ancestor of this family, was only eighteen years old when he came to America and not much older when he heeded the emperor's call and returned to Europe to be made King of Westphalia, in which capacity he was no less a failure than as husband. Napoleon had the marriage annulled by the civil power, after the pope refused to do it, on the ground that Jerome had married as a minor without his guardian's consent. Elizabeth was an ardent title-hunter. She lived to a great age and became the *grande dame* of the American Bonapartes. Joseph Bonaparte, Napoleon's older brother, ex-king of Naples and of Spain, lived for nearly twenty years at Bordentown, N. J. The two sons of Napoleon's brother-in-law, Marshal Murat, who was also a King of Naples, lived in America for years and married here. The elder, Achille, spent the remainder of his life here, became an American citizen, was postmaster and mayor of a Florida town and fought a duel with the governor of Florida. Emerson tells, in his letters recently published and soon to be reviewed, of meeting Achille on a southern trip and having long conversations with him. The future Napoleon III was in New York for a time during his period of exile. Among Napoleon's putative progeny, the youngest was John Gordon Bonaparte, a watchmaker who died in San Francisco in 1886. His relation to the emperor is questionable, but an undoubted son, Leon, had a son who lived for a time in the United States and toured Europe with Buffalo Bill's Wild West Show. Versatile family, those Bonapartes! All this and more is told in full detail by Dr. Macartney (better known as a Presbyterian preacher) and Major Dorrance. Their researches add nothing to what had already been published, but they have assembled data not previously collected and much that is not generally known about the Bonapartes and the exiled Bonapartists in America.

Books Received

Autobiography with Letters. By William Lyon Phelps. Oxford University Press, $3.75. (To be reviewed.)

Housing and the Home. By Hazel Shultz. Appleton-Century Co., $2.00. A textbook in home economics for secondary schools, including sections on building, furnishing, decorating and managing the house, and on housing and health, the social significance of housing, and domestic labor. The volume is fully illustrated and contains much that will be of value to any home-maker.

Francesco Franco, The Times and the Man. By Joaquin Arrarás. Translated by J. Manuel Espinosa. Bruce Pub. Co., $2.50. (To be reviewed.)

Social Religion. By Douglas Clyde Macintosh. Scribners, $3.00. (To be reviewed.)

The Lady of the Holy Alliance, The Life of Julie de Krüdener. By Ernest John Knapton. Columbia University Press, $3.00. (To be reviewed.)

The Secret. By Harold Burdekin. E. P. Dutton & Co., $1.75. "An attempt," says the author, "to portray in pictures truths that are eternal." The pictures are photographs of high technical excellence representing scenes from common life. The words are appropriate texts of Scripture. It is, in a way, a book of parables in photography.

The Bible of Mankind. Compiled and edited by Mirza Ahman Sohrab. Universal Pub. Co., 20 Vesey St., New York, $5.00. The selections are from the sacred books of Hinduism, Zoroastrianism, Buddhism, Confucianism, Taoism, Judaism, Christianity, Islam, and the "Bahai Cause." They are, for the most part, such as express universal ethical ideals and spiritual principles. By arrangement and proportion, the impression is produced that the Bahai Cause represents the climax of the series in the mind of the compiler, a Persian scholar and former associate of Abdul Baha. Such compilations have great value as indicating the element that is common to the great religions but give no information as to their distinctive characters.

The Bishop Jots It Down, An Autobiography. By Francis Clement Kelley. Harpers, $3.00. But the Roman Catholic Bishop of Oklahoma jots down only his memories and experiences of the days before he became a bishop, twenty-two years ago. It is an informal, entertaining and edifying narrative. His work in connection with the Catholic Church Extension Society gave him a wide outlook and many contacts. The bishop thinks well of bishops. "Christian civilization owes its all to bishops. . . . The problems facing the world today will inevitably be brought for solution to bishops when the modern theorist has left them all twisted, tangled, and seemingly hopeless."

Popular Buddhism in China. By Shao Chang Lee. Printed in China. (To be reviewed.)

Spirit and Its Freedom. By George F. Thomas. University of North Carolina Press, $1.00. (To be reviewed.)

A Commentary on St. Paul's Epistle to the Galatians. By Martin Luther. Translated and abridged by Theodore Graebner. Zondervan, $1.95. Luther's *Galatians* was central in his work as commentator and theologian. He who would understand Luther, either to follow or to criticize him, may as well start with this. But the original consists of more than 700 large pages of Latin, and the older English translations are bulky and heavy. Professor Graebner has shortened the text and modernized the style—very successfully, as it appears to the reviewer, and with the loss of nothing that needed to be kept. For modern readers the mind of Luther shines through this version more clearly than through the unabridged text.

The Holy Spirit. By B. H. Carroll. Edited by J. B. Cranfill. Zondervan, $1.50. The sermons in this volume, discussing "the Paraclete, the Other Self of Jesus, and other phases of the work of the Spirit of God," were compiled by Dr. Cranfill who has previously edited twenty-one other volumes from the writings and sermons of Dr. Carroll, pastor of the First Baptist Church, Waco, Texas, for thirty years and founder and first president of Southwestern Baptist Theological Seminary at Fort Worth. It is a striking fact that the funds for the publication of the present volume were contributed by a Jewish banker—not loaned; given.

The Cross Athwart the Sky, Lenten Addresses. By R. E. Golladay. Zondervan, $1.00.

The Gospel According to Strange Evangelists. By John Schmidt. Zondervan, $1.00. Brief sermons presenting the characters and points of view of such persons as Judas, Caiaphas, Pilate, Herod and Barabbas, with reflections suggested thereby.

Tufts Papers on Religion, A Symposium. By Clarence R. Skinner and others. Universalist Publishing House, 16 Beacon St., Boston, $1.00. Seven papers on the meaning of religion, Christianity, the church, the Bible, worship, faith and immortality.

The Columbiana Fellowship, A New Approach to a United Christendom. By Abdel Ross Wentz. This pamphlet interpreting

the "Columbiana movement" can doubtless be obtained by addressing its leader, President Wilbert W. White, 235 E. 49th St., New York.

Your Life and Your Church. By Percy R. Hayward. Abingdon, 35 cents. For boys and girls, on choosing the Christian way of life and joining the church.

The Bases of Christian Pacifism. By Charles E. Raven and others. Council of Christian Pacifist Groups, 16 Victoria St., London, S.W.1, 6 *d.*

The Ten Commandments and the Teachings of Jesus. By Sidney A. Weston. Association Press, 25 cents.

The Post-Ordination Training of the Clergy. By Noble C. Powell. Seabury-Western Theological Seminary, Evanston, Ill. The twenty-fifth annual Hale memorial sermon.

Freedom and the Economic System. By Friedrich A. Von Hayek. University of Chicago Press, 25 cents.

The Meaning and Scope of Stewardship. United Stewardship Council, Hillsdale, Mich., 25 cents. Reports of Toronto conferences of the council in March 1939.

Cooperatives in the U. S.—A Balance Sheet. By Maxwell S. Stewart. Public Affairs Pamphlets, 10 cents.

The Giant Who Liked Chocolate Cake. By Estella H. Lane. Harpers, $1.50. Tales that a preacher told the children of his church and that his wife wrote down. Very good indeed.

CORRESPONDENCE

The New Barth

EDITOR THE CHRISTIAN CENTURY:

SIR: A communication from Dr. Visser 't Hooft, secretary of the World Council of Churches, of Geneva, Switzerland, takes issue with a statement of mine concerning Barth's social apathy. I wrote in my record of experience during the last ten years that I had turned somewhat from Barth because he seemed to withdraw theology from life's front and thus abandon the world to demonic forces through the cultivation of a theology that remained in the realm of the transcendent. Dr. 't Hooft felt that this was not true, in the light of Barth's recent activities in the international realm.

My critique was written before the full import of Barth's new ethic was realized here. I would now alter my criticism, but I would say that he has now gone so far in the opposite direction as to make the gospel into a sanction for almost any force that fights against the nazis. Let us remember that the "world" in its sinfulness is against the gospel—not merely in nazi Germany, but in all sections of the "world" where God is not acknowledged as Lord of life and history.

Barth has, especially since the Munich crisis, taken a very active part in international agitation. He wrote a letter to the now exiled Professor Hromadka of the Protestant Hussite faculty of Prague during that crisis in this vein: "I write to tell you with what genuine sympathy we have been thinking of you and your people during these weeks and especially in these last days. . . . The really terrible thing is the possibility that one may forget in England, France and America, and even among us in Switzerland, that with the freedom of your people stands and falls, so far as man can judge, the freedom of Europe and perhaps not merely the freedom of Europe. *Has the world disintegrated before the evil eye of the serpent?* And is the pacifism of the post-war period so terribly paralyzed that it lacks every power of decision? I dare to hope that the sons of the old Hussites will show to the aged Europe which has now become all too flabby that there are still men in the world even today. Every Czech soldier who fights *will do this also for us and—I say it with all reservation—he will do it also for the Church of Christ.*"

This is certainly an indication that Barth has become an "activist" of the first rank. And his words have in them the ring of a crusader, who does not shy at military means to put a stop to forces which he believes inspired of the old serpent himself. There is an "unknown" Barth today which we must take into account. Barth has learned, ever since he was forced from his position in Bonn, that theology must be relevant to the present situation. It seems Barth has made a right-about-face from a position of transcendent pacifism to one of political militantism.

This letter of Barth's to Hromadka has aroused criticism against Barth on the part of the Confessional group in Germany which he helped to bring into existence and which has looked to him these years for guidance. The criticism is against Barth's reference to the use of military force which may be sanctioned by the gospel. Soldiers, in so doing, fight and suffer for the Church of Christ! Further, criticism is offered against his "activism," which seems very close to a theological type of politics.

Doubtless many Americans will welcome this change in Barth's attitude toward social and political problems. It can no longer be said that he withdraws from life's front. The criticism may now be offered that he makes theology too political! There is a bit of the hard and the vindictive in the words of Barth's letter. And there is in it something of the spirit of 1916 which sought to make war for democracy and freedom Christian.

My critique had to do with Barth's original views which had so little to do with social ethics. I know his fear lest the gospel be interpreted in terms of socialism and social action. I also know his great desire to set theology right at its foundations. He has rendered great and memorable service in this field. However, I still feel that he did remove theology from the social front and help pave the way for the very coming of this "serpent." And he is now coming along with a social ethic that is just as transcendent as was his original theology. I cannot agree that his present absolutist ethic is right. It would be wrong to say that Czech soldiers fighting against Germany are fighting the battle of the church! I cannot understand this strange interpretation of the gospel, even though I feel just as strongly against the unchristian fascist ideology of the present nazi state as Barth does. Barth's temperament is leading him into strange ways.

I am grateful to my good friend Visser 't Hooft for checking me up on my judgments, and for calling attention to the "unknown Barth" of recent months, and for offering an opportunity to make American readers aware of Barth's new political interest. But my criticism still stands as to his former stand, and it stands as to his late utterances. This new "Deus Vult" attitude has dynamite in it, and therefore a great theologian should be more careful about sanctioning the use of military force as though it were in any case a spiritual method of saving the church and the gospel. The church is not saved by the sword, but by the Word!

The Theological Seminary, Princeton, N. J. E. G. HOMRIGHAUSEN.

Foul Names?

EDITOR THE CHRISTIAN CENTURY:

SIR: I quote from your May 10 editorial on "The Door Is Open" the following: ". . . the rise of two young, ambitious and ruthlessly unscrupulous empires." . . . Calling those in the other camp foul names will settle practically nothing. Such a procedure, on the contrary, might imperil the door which we all wish to swing open, and keep open.

Judson, N. D. WILLIAM SCHMIDT.

Demands on Britain's Empire

EDITOR THE CHRISTIAN CENTURY:

SIR: Bradford Young proposes that England, as a "retired gangster," should "share her spoils" with Germany and Italy; Christians should not support her in fighting to defend her empire. This means that certain non-Aryan populations which are now under a government whose professed principle is that the natives should be governed with a view to their own interests,

under which some administrators sometimes make some effort to give some effect to this principle (I am trying not to say anything more sweeping than Mr. Young will concede to be true), and under which agitation in favor of natives' rights is always treated as a permissible branch of public discussion, should be transferred to a government whose avowed principle is that the interests of non-Aryans and mixed races should always be subordinated to those of pure Aryans, under which an administrator who tried to uphold an interest of a non-Aryan class against the interest of persons of a particular branch of the Aryan race could expect to lose his post, and under which agitation for the alleged rights of non-Aryans is officially suppressed.

When anybody proposes to appease nazi Germany by giving her part of the British empire, it should always be replied as a matter of routine that this is not asking Britain to give up her self-interest but asking her to save herself by giving up some of the black or brown people to their enemies. There is no reason why any editor or reader who admits the repetition of the routine demand should object to the repetition of the routine answer. Or else let those who make such demands show why this is not what they amount to.

Ballard Vale, Mass. STEVEN T. BYINGTON.

Wants It in Book Form

EDITOR THE CHRISTIAN CENTURY:

SIR: Is there any chance to have the series, "How My Mind Has Changed in This Decade," printed in book form? I would like very much to place an order if there is such a publication. It is stimulating, original and thought-provoking.

All Souls Church, Brooklyn, N. Y. CORNELIUS GREENWAY.

Switzerland Will Fight

EDITOR THE CHRISTIAN CENTURY:

SIR: Wherever the article, "Nazi Shadow over Switzerland," in your number of March 22 became known in our country, it raised a storm of protest against such a typical example of giving a general picture of a situation by composing, as in a mosaic, little facts true in themselves, but giving in this composition a totally wrong impression. The Swiss people and republic, the oldest in the world, keener than ever to defend their democratic principles and to remain in close contact with the large democratic countries beyond the ocean, can therefore not let pass in silence what Mr. Chamberlain gives as a general judgment on the situation while it is a totally personal impression based on an unsufficient knowledge of the mind, the habits and the defense of the Swiss people against a political system entirely alien to our democratic tradition.

In one thing the statement of Mr. Chamberlain is correct: there is a strong nazi propaganda in Switzerland. Since the anschluss of Austria and the annexation of the German parts of Czechoslovakia, German-speaking Switzerland is the last island in Europe where what is left of former German culture, the high spiritual ideals of the country of Luther, Goethe and Beethoven, can be studied in full liberty. The parentage of this old culture with that of southern Germany does not, however, prevent the Swiss democracy from opposing strong resistance to nazi propaganda in Switzerland. There is such a vigorous reaction against this northern influence that nazism holds no temptation to the Swiss people. Whoever speaks of nazi propaganda in Switzerland must therefore speak of the unanimous defense of our spiritual and democratic heritage which, today, is uniting more than ever the Swiss cantons into a nation.

Original Switzerland has now maintained its democracy with short interludes for 700 years. I would like to invite Mr. Chamberlain to attend once one of our *Landsgemeinde* in several of our primitive little states when all the citizens, seven to ten thousand men, come down from their mountains, each carrying a sword under his arm as a token of liberty—sometimes carrying it as Mr. Chamberlain does his umbrella—and forming a ring representing the people's parliament which makes law. Each man in Switzerland bound to do military service has his gun at home hanging on the wall to the great amazement of foreign visitors who cannot understand that a free state allows free citizens to have their arms at home.

One thing is sure: the Swiss would use these guns; they would shoot and would not let their country fall into the hands of an enemy without defending their land with utmost readiness to give their lives for freedom. There would be few democrats in our country who would not repeat the famous words of the American hero, Patrick Henry.

The Swiss people know, however, that guns and bombing squadrons are not the sole defense of a country. The official policy of our government has to be neutral. Neutrality has been the best policy of Switzerland since the little heroic Swiss army, beaten for the first time, withdrew from the battlefield of Marignano in 1515. But official political neutrality does not mean at the same time a moral and religious neutrality. Here, the devil is neutral. We cannot remain neutral towards a political system which denies liberty, which declares that might is right, which is building up a new state on the primitive vital forces of blood and race, which is starting a persecution against its own citizens of different creed and race. No real Swiss is tempted by mere promise of might, glory and mystical values entirely opposed to the moral and religious values on which our state is built. Our constitution begins with the words: "In the name of Almighty God." The Swiss Reformation, started by Zwingli and Calvin, was a democratic reformation imposing on the citizens the duty to watch their governments lest the will of God be neglected or misunderstood. This tradition is so much alive in our nation that the little flies of nazi or communist propagandism humming around our nose, mean nothing for our liberty-loving souls.

Switzerland is a little democratic island left in the midst of a roaring totalitarian ocean rolling its waves against our peaceful coast from north, east and south. But the Swiss people trust more than in their guns and military bravery, tested in many historic battles, in the immanent spiritual forces which are alive in our love for freedom, in our democratic institutions and in our faith in a God of justice and in peace with justice.

We felt never nearer the great democratic American nation than at the present moment when the fate of democracy is at stake on the Continent and when the whole democratic world expresses its interest in maintaining it.

Geneva, Switzerland. ADOLF KELLER.

Alien Representation

EDITOR THE CHRISTIAN CENTURY:

SIR: In the editorial "Stop Alien Representation" in your issue of May 10 you say: "Thirty-three members of the House of Representatives, it has been estimated, represent unnaturalized foreigners resident in the United States." This estimate is based on the census figures of 1920 when it should have been based on those of 1930 or better yet on an estimate for 1939. Even 1920 figures yield 31 representatives instead of 33 while the 1930 figures yield 22. This is due mainly to the fact that while the population of the country increased between 1920 and 1930 by 17 million the number of aliens decreased in the same period by a million and a quarter so that the percentage of aliens in the population fell from 7.0 to 5.0.

If we assume that aliens continued to decrease at the same rate after 1930—and that is suggested by the returns of immigrants and emigrants—the proportion would now be not 5.0 but 3.3 per cent and the number of representatives for the aliens in the country if they were massed in congressional districts would be not 33, as your editorial has it, but only 14.

I have no objection on principle to the constitutional amendment your editorial advocates but in view of the probable trend of population change the effect of adopting it on the distribution of seats in the House of Representatives to the several states would soon become insignificant. For that reason I question whether the labor usually needed to push through an amendment to the Constitution would be justified in this case by the results.

Ithaca, N. Y. W. F. WILLCOX.

NEWS *of the* CHRISTIAN WORLD

Conscription Hits British Churches

England's Communions Face Dilemma—Will Stand by Their Youth—Russ Policy Puzzles Britons

(Correspondence from England)

LONDON, May 7.—There were 382 votes for the government conscription measure, the Military Training Bill, and 145 against, of which 129 were Labor votes. The Labor party does not modify its opposition and protest meetings have been arranged. Labor will move amendments in the committee stage.

The adoption of conscription will raise many questions for the churches. Some of the youths liable to be called up have been trained in school and church to regard war as unchristian. It must be remembered that in the years since 1918 there has been a growth of pacifist teaching in the church and in all the communions there are many who have strongly preached Christian pacifism. What then are boys of 20 to do? And what will the church do to guide or to help them?

* * *

Churches Must Stand By Their Youth

It is likely, I believe, that some at least of the churches will let it be known that whatever decision their youth take, they will stand by them. During the last war the problem of the conscientious objector was a serious one; in the present hour it will certainly not be less serious. The C. O. must not be thrown over by the church, and both the C. O. and the soldier must be kept in the one fellowship. The provisions of the bill are announced today. They do not allow for the "absolutist," that is, for the objector who cannot conscientiously undertake alternative service.

* * *

What Ought the Church To Do?

"Now is the time for the leaders of the Christian church to act." This is the call which the Dean of St. Paul's has given in the *Times*. Something courageous is needed; a terrible responsibility rests upon those who speak with authority for the Christian church. "If the pope could forget for a while that he is infallible and his church the only true one, and if the Archbishop of Canterbury could forget that he is part of the English constitution, and if they could both remember that they are ministers of Christ, we might see great things. Let us hear the Word of God before the fighting begins."

From another side "Scrutator" calls upon the church to speak with the voice of "pure humanity" and to press for the abolition of war from the air on noncombatants. "Other aspects overlap into politics. This alone is bounded by pure humanity." Much would be gained by concentration upon one such aspect. Upon this the arguments of real and ideal policy meet; for the time is approaching in which war in the air will become nothing but a wild gamble, and the end of it a wasteful and cruel stalemate.

* * *

What About Russia?

The bidding among the powers is still continued. Russian policy remains a riddle. Both Mr. Winston Churchill and Mr. Lloyd George have declared that Russian cooperation is essential if the pledge to keep Polish integrity is to be effective. Mr. Lloyd George in his speech in Parliament was scornful of this pledge if Russia did not come to the aid of France and Britain. It simply spelt disaster. The axis powers have made a military pact and now openly claim that they have a steel rampart from the Baltic to the Mediterranean. What it means that Litvinoff is now replaced, no one seems to know. There are rumors and counter-rumors on every side.

Meanwhile attempts are proceeding to call for a conference of the nations. The pope and others in the Christian church are working to this end. Colonel Beck has now spoken in the ears of the world. In this country he was generally approved. But there is, to be quite frank, hesitation in many minds to believe that the necessary conditions are present to make an effective conference.

* * *

The King and Queen Sail For America

It is with the good will of all our people that the king and queen set sail to America. It is not of the king's visit to Canada alone we are thinking, but no less of his visit to Washington. We are at one in our wishes for both king and queen that their journey may fulfill their hopes and that they may return in safety. This is the prayer of everyone in these islands.

* * *

A Welsh Bishop And Preacher

A life of singular devotion has ended with the death of the Bishop of Llandaff. He came of Nonconformist stock, but his life was spent in the Anglo-catholic community in the Anglican Church or in the Church in Wales. He will be remembered as a preacher in a land which loves preaching, and as one who, when the terrible depression fell upon Wales, threw himself into the service of the suffering miners.

* * *

And So Forth

Dr. Kirk of Baltimore is once again to preach at Westminster Chapel this summer in July and August. His return will be cordially welcomed.

Dr. Lynn Harold Hough is to preach at the Mansfield College annual meetings on June 7. He will not preach in the City Temple this year, but he is engaged to take the services for six weeks in 1940.

Six British residents in Germany have been expelled as reprisals for the expulsion from this country of six nazi agents. It is not even alleged that the British have abused their position. One of them, Mr. Greene of the *Daily Telegraph*, is acquitted by Germany of any offense against Germany.

EDWARD SHILLITO.

Chicago to Probe Negro Housing

Paul Douglas Asks Inquiry on Negro Section—Methodists Plan Summer Meet—Catholics Report Gains

(Correspondence from Chicago)

CHICAGO, May 15.—Chicago's No. 1 problem, in the opinion of many housing experts, sociologists and religious leaders, is the great blighted area surrounding its central districts and reaching out four and five miles in each direction. It is becoming apparent that this blight is most intense in the vast Negro community on Chicago's South Side. The problem has long concerned Negro ministers, the church federation's race relations commission and the aggressive Negro betterment and civic organizations of the city. Attention has now been focused more directly on the situation by recent investigations of Alderman Paul H. Douglas, University of Chicago economist, who has asked the city council to create at once a commission "to examine community conditions in Negro areas that have reached a serious stage."

* * *

Thousands of Houses Needed

Chicago's Negro population numbers 230,000. These neighborhoods rank among the highest in Chicago in their rate of tuberculosis, vice, delinquency, social diseases and similar ills. The last three years have brought a serious intensification of congestion and housing problems because of widespread demolition of unfit buildings and the movement of Negro families southward in search of better homes. This movement is now virtually blocked by restriction covenants of property owners.

Although thousands of dwelling places in the Negro district have been demolished in recent years, according to D. E. Mackelmann, executive director of the Metropolitan Housing Council, "there are thousands still standing that are unfit for habitation. Yet there has been no new housing construction in the Negro district for the last 10 years."

* * *

Methodists Plan Camp Meeting

Plans were announced this week for the popular Des Plaines summer assembly and camp meeting of the Methodist churches. Camp sessions will begin July 9, with Bishop Ernest Lynn Waldorf as the speaker, and continue through July 23. The guest speaker through Friday, July 14, will be Dr. Richard C. Raines, widely known pastor of the Hennepin Avenue Church, Minneapolis. The gospel services of the second week, beginning Sunday evening, July 16, will be conducted by well known ministers of Chicago and suburbs.

A feature of the first week will be a women's institute, representing the interests of the women's missionary societies and activities of women in the local church.

The second week's program includes a spiritual retreat for ministers and laymen, to be conducted by Lester R. Minion of River Forest, who has had a wide experience in this field.

* * *

Chicago's Contribution to Episcopal Mission Fund

Chicago has had an active part in the effort to raise more than $300,000 "to preserve the missionary program of the Episcopal Church." This amount is needed to cover the expected shortage in the church's missionary budget this year. Rt. Rev. Winfred H. Ziegler, bishop of Wyoming and a former Chicagoan, has been here for two weeks, speaking in the interests of what has been termed "the missionary shortage effort." Several thousand dollars will go from Chicago to the presiding bishop for this fund.

* * *

Catholic Population Increases

Current membership of the Catholic Church in the Chicago archdiocese shows a gain of 240,610 over 1938, according to figures submitted to national Catholic headquarters by Chicago leaders. In 1938 the Chicago archdiocese had 1,159,390 Catholics within its limits; the figure is now 1,400,000.

Cardinal Mundelein has appealed to the hundreds of Chicago Catholic churches for prayers throughout the month of May on behalf of world peace. He has inaugurated a "crusade of prayer" in the churches, with instructions that in all Catholic schools as well a half-hour be set aside each day for peace devotions by the 200,000 pupils. Special peace devotions are being held nightly at Holy Name Cathedral.

* * *

Unitarians, Baptists Hold Conferences

Taking as its theme "Religion, Democracy and Human Rights," the 87th annual session of the Western Unitarian Conference opened a four-day session May 13 at the First Unitarian Church, of which Dr. Von Ogden Vogt is pastor. An attendance of 125 ministers, church officers and laymen was recorded. A week previously the Chicago Baptist Association held its annual meeting at the Judson Baptist Church, Oak Park. Ninety-one Baptist churches were represented by ministers and delegates. The theme of the meeting was "The Church in the City."

* * *

And So Forth

A series of 10 missionary rallies was held in the Chicago district this week under auspices of the Laymen's Missionary Movement, of which Fred J. Michel is secretary. The speaker at the meetings was Dr. Egbert W. Smith of Nashville, Tenn., secretary of the Southern Presbyterian Missionary Board.

Church anniversaries have included the 60th anniversary of St. Stephen's Evangelical Lutheran Church, 5654 S. Sangamon Ave., the 50th anniversary of Warren Avenue Congregational Church at Albany and Warren Aves., and the 50th anniversary of Pilgrim Congregational Church, 3815 Thomas St.

One of the most beautiful Gothic type churches in this area, St. Francis Xavier in Wilmette, was dedicated May 13.

WARREN E. THOMPSON.

Scots Ready for Peace or War

Await Issue of Danzig Crisis—Reinhold Niebuhr Gives Gifford Lectures—Church Attacks Football Pools

(Correspondence from Scotland)

EDINBURGH, May 6.—Under the shadow of crisis cast by the question of Danzig Scotsmen are carrying on. There is a growing sense of community solidarity. No one wants war, nor does anyone see a clear path to peace. The churches are open daily for prayer and many use the opportunity. Plans for evacuation of school children and mothers from the more dangerous areas appear to be well in hand. Presbyteries are recommending that ministers take training in first aid, so as to be able to give skilled help to sufferers from air raids. Conscription is generally accepted as inevitable, and voluntary recruiting goes on with increasing briskness.

* * *

Reinhold Niebuhr Gives Gifford Lectures

Prof. Reinhold Niebuhr is at the University of Edinburgh to give the Gifford lectures for 1939-40. His subject is "Human Nature and Human Destiny." Few American theologians have stirred so much interest in Great Britain. Scholars feel that his teaching must be reckoned with, less abstruse minds are inspired by his passion for radical social reform, and the younger generation hail him as a fearless leader. Professor Baillie, his old colleague at Union Seminary, in a press article introducing the lecturer to the Scottish public, describes Professor Niebuhr theologically as standing far to the right of liberalism while politically he stands far to the left of it: theologically he is indebted to Karl Barth, politically and socially to Karl Marx, though he can be bitterly critical of both. Professor Niebuhr is attracting large audiences.

* * *

Scots Hail Appointment Of Lord Lothian

Lord Lothian, the new British ambassador to Washington, is one of our most distinguished Scotsmen. Speaking in Edinburgh a few days after his nomination he said that there were few positions in which it was easier to make mistakes, but that on the other hand it was a position of great opportunity. The new ambassador takes unusual pains to understand a situation and the people affected. Recently, while making on the spot a study of the new constitution of India, he had daily conversations with Gandhi, living in the Indian way in a mud hut adjoining that of the mahatma. He is deeply interested in education. Some years ago he made over Newbattle Abbey, his Midlothian seat, to the Scottish universities as a center for higher adult education.

* * *

Edinburgh Welcomes U. S. Ambassador

No visitor to Scotland in recent years has received a warmer welcome than Mr. Kennedy, the American ambassador. He was made a freeman of the city and LL.D. of the university, and was entertained at a

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civic luncheon. Mr. Kennedy was welcomed for his own sake, but his visit also afforded Scots an opportunity to express their friendliness for the American people. Referring to European affairs Mr. Kennedy said that the calm courage with which people were going about their business here was to him one of the most hopeful aspects of the present situation.

* * *

Church Launches Attack On Football Pools

The Scottish churches have combined in an inquiry into football pools. The report cites the main facts and seeks to bring home to church members the menace and magnitude of this new evil, the growth of which has been phenomenal. A few years ago football betting was comparatively rare; today three out of four families have their weekly flutter in the pools. It is estimated that the post office makes an annual profit of $15,000,000 on postage and poundage arising from the pools. One of the assembly's committees stated bluntly that if all members of the Church of Scotland refrained from gambling in any form, the difference in the national life would be felt immediately.

* * *

A Forgotten Novelist

John Galt, whose centenary was celebrated recently, was in a measure eclipsed by Sir Walter Scott, whose contemporary he was. Over 60 volumes came from Galt's pen, among them several novels which deserve to be remembered. He added business and colonial activities to literature. The town of Galt, Ontario, is a reminder that he became an agent of the Canada Company and spent three years in that country.

* * *

And So Forth

The income of the Church of Scotland for 1938 exceeded $13,000,000. This includes nearly $3,500,000 of standardized income from old stipends, income from investments, and legacies. The balance came from living donors, an increase of over $500,000 on the previous year.

Dr. A. G. Mackinnon, Church of Scotland minister in Rome 1923-35 and author of many books on the Eternal City, recently died in retirement in Scotland.

Edinburgh University is conferring the degree of D.D. on Rev. William Paton, secretary of the International Missionary Council.

KENNETH MACLENNAN.

Dr. Lovett Again Heads League For Industrial Democracy

Prof. Robert Morss Lovett of Chicago has been reelected president of the League for Industrial Democracy. Norman Thomas is chairman of the board; Reinhold Niebuhr, treasurer; Harry W. Laidler, secretary and executive director. The summer conference of the league will be held at Forest Park, Pa., June 15-18.

Dr. Scherer to Be Summer Radio Preacher

Dr. Paul E. Scherer, pastor of the Evangelical Lutheran Church of the Holy Trinity in New York, will be the preacher for the Sunday vesper services broadcast by N. B. C. during June, July, August and September.

Cleveland Bans Peace Tag Day

But Lets War Groups Collect—Layman Heads Church Federation—Epworth League to Hold Jubilee Meet

(Correspondence from Cleveland)

CLEVELAND, May 10.—After a heated discussion on civil rights and "communistic" organizations, the Cleveland council denied a Mothers' Day peace parade committee's plea to sell tags on the street to raise expense money and granted this privilege to the Cuyahoga county American Legion Auxiliary and the Veterans of Foreign Wars. The vote was 19 to 12 against the parade request as compared with 28 to 3 in favor of the veterans' organizations. Some 30 groups, chief among them the League for Peace and Democracy, are represented on the Mothers' Day committee. Principal opposition came from the Knights of Columbus. Because of their partisan nature, parades of the past three years have not been popular with Protestants. The majority of those who have felt free to express themselves, however, believe that the peace groups are entitled to the same rights as other citizens.

* * *

Calls Protestant Churches 'Selfishly Adult'

In a memorable address at the 28th annual meeting of the Cleveland church federation, April 25, Dr. George A. Buttrick of New York, president of the Federal Council of the Churches of Christ in America, characterized Protestant churches as "selfishly adult." He declared that the church must come to grips with the evil about it if progress is to be made toward overcoming world evil. Dr. Buttrick also gave the principal address at the spring meeting of the Cleveland Congregational Union.

* * *

Church Federation Plans New Constitution

For the second time in 10 years the Cleveland federation has chosen a layman as its president. Mr. H. K. Carpenter, executive vice-president of the United Broadcasting Company and general manager of stations WHK and WCLE, will assume office June 1, succeeding Dr. Robert B. Whyte, pastor of Old Stone Church. Mr. Carpenter is an active Methodist, teaching a large adult Bible class at the Church of the Savior.

Principles to be written into a new constitution, involving a formal plan of membership for denominations, parish churches and individuals, and reorganization of the federation functionally into six departments, were approved upon recommendation of a committee which has studied the Cleveland situation for two years. The proposals will be referred to the churches for further consideration in preparation for a constitutional assembly not later than January 1940.

* * *

Cleveland to Entertain National Convocations

Extensive preparations have been made for the entertainment of two great church gatherings here later this month. At least 1,200 Methodists from all sections of the country are expected to return to the scene of the organization of the Epworth League in May 1889 for celebration of its 50th anniversary, May 20-21, in the Masonic Temple. The 151st General Assembly of the Presbyterian Church in the U.S.A. will convene in Euclid Avenue Baptist Church May 23-31, with Old Stone Church as host. Proposals for union with the Protestant Episcopal Church are expected to receive much attention.

* * *

Drama Committee Organizes Practical 'Workshop'

"Workshop" sessions for nearly 100 leaders of religious drama have been organized by the drama committee of the Cleveland church federation. Through regular meetings practical instruction is to be given to directors, producers, actors and technicians by Rev. Howard B. Withers, chairman of the committee, Miss Dorothy A. Nyland, associate secretary of the federation, and others experienced in this developing field. The project has already drawn inquiries from three church publications and several groups in other cities.

* * *

Akron Pastor Heads New Synod

Dr. Orris W. Haulman, for 70 years minister of Grace Evangelical and Reformed Church, Akron, was elected first president of the new Northeast Ohio Synod of the Evangelical and Reformed Church, in a meeting completing the denominational merger in this district in St. John's Church, April 24-26. The finest spirit has marked the necessary adjustments between Greater Cleveland churches since the uniting convention of 1934.

* * *

North Olmsted Church Captures Community

How a church may occupy the central place in a semi-rural community has been ably demonstrated through the youth program of Rev. William G. Schneider at North Olmsted Universalist Church, just outside Cleveland. For three years Dr. Schneider has personally conducted tours, established summer camps and organized recreational projects of all types for both young people and adults, in this village of commuters, gardeners and truck farmers. His church, owning an excellent parish building, has been transformed from a mission project to a reasonably prosperous parish. Its latest success was dedication of a fine organ on its 105th anniversary April 30.

* * *

And So Forth

Dr. Roy E. Bowers, for more than 20 years minister of Lakewood Congregational Church, has submitted his resignation to become effective Sept. 1.

Twenty-three men have been indicted by the grand jury as a result of an investigation into "policy" rackets in Cleveland. Of the 23, 11 are fugitives from justice. Many have long criminal records.

A Lakewood committee has begun circulation of petitions looking toward a local option election in that suburb of nearly 75,000.

The Ohio house of representatives has passed a bill which would remove barmaids from retail liquor places in the state.

O. M. WALTON.

Manhattan Scans Refugee Facts

Interreligious Conference Explodes 'Refugee Menace' Myth—Women Ponder Interracial Tasks

(Correspondence from New York)

NEW YORK, May 15.—Three hundred workers in the principal Protestant, Catholic and Jewish agencies for helping refugees met under the auspices of the Good Neighbor Committee of which John L. Elliott of the Society for Ethical Culture is chairman. The session on economic adjustment and guidance heard David H. Sulzberger, chairman of the Greater New York coordinating committee, outline efforts to obtain employment for emigrés and to acquaint them with American standards and practice in the professions. Some continental physicians, it is said in other quarters, have a superior attitude toward American medicine which a visit to the New York Hospital and Medical Center helps to correct.

Jacob Cravath reported settlement of emigrés throughout the country at the rate of 3,000 a year, and a demand for camera mechanics, ski manufacturers and teachers, wine chemists, glass makers and toy manufacturers. Ernst Boaz said there were only 1,500 refugee doctors compared to 180,000 American doctors. They would be an asset in small communities rather than competitors were it not for the passage of state laws forbidding them to practice.

* * *

Urge Friendly Policy Toward Emigrés

The session on social adjustment was presided over by Henry Smith Leiper of the World Council of Churches. It dealt with methods of bringing refugees and Americans together socially and of coping with racial and group problems. E. C. Lindemann of the New York School of Social Work, Clarence E. Pickett of the American Friends Service Committee, Paul U. Kellogg, editor of the *Survey*, James G. McDonald, chairman of the President's Advisory Committee on Political Refugees, and George N. Shuster, Catholic writer, were also on the program. The conference created a continuing organization and expressed the hope that similar conferences might be set up in other communities.

* * *

Launch Interracial Talks For Women

Mrs. Everett R. Clinchy, who has just returned from a west coast speaking trip with her husband, was the guest of honor at a tea to inaugurate small discussion groups of Christian and Jewish women in private homes throughout the country promoted by the National Conference of Christians and Jews. Samuel H. Goldenson, Reginald T. Kennedy and Mrs. Jesse M. Bader were the other speakers. At the Union Church of Bayridge, the pastor's wife, Mrs. John Paul Jones, arranged a meeting of 150 women, Negroes, Jews and Protestants. Rabbi Alexander Lyons' "class for spiritual culture" (Bible class) attended and heard him and Mr. Jones speak. Representatives from the Urban League and the Ashland Place "Y" (colored) and from other Protestant churches attended.

* * *

Tell What God Looks Like

Junior Leaguers, 202 strong, listened to Elmore McKee, rector of St. George's Episcopal Church, Minot Simons of All Souls Unitarian Church and Addison Grant Noble, chaplain of Williams College, as they answered juniors' questions, such as, "What does God look like, mummy?" "What do you get out of church, Daddy?" Allan V. Heely, headmaster of Lawrenceville School, made a witty chairman and Mrs. George F. Burt, Jr., an effective organizer.

* * *

Federal Council Opens Research Library

Four week-end conferences for young people on 200-acre Locust Farm at Poughquag, Dutchess county, are part of the summer program of the New York church federation. Jule Ayers, assistant at the Central Avenue Presbyterian Church, was chairman of the effective drama institute on four evenings at the Madison Avenue Baptist Church, another federation activity.

The Federal Council of Churches has opened a research library for its staff, ministers, religious workers and laymen, under a grant from the Carnegie Corporation. F. Ernest Johnson, secretary of the department of research and education, said periodicals, pamphlets and books will be on file for reference, not for lending.

* * *

Buchmanite Preaching Mission Reaches Climax

The Buchmanites topped their National Preaching Mission and only fell a little behind the communists and the nazis when they drew 12,000 to Madison Square Garden yesterday. After a marquess, a countess, a member of Parliament and a leading barrister had talked for a "God-controlled" world by telephone from England, various visitors from abroad and native celebrities spoke from the platform. John Ramsey, chairman of the Steel Workers Organizing Committee of the C. I. O. in the Bethlehem Steel Corporation, told how the principles of moral rearmament had reshaped his life. Governor Lehman, Mayor La Guardia, Secretary Hull and the mother of the President sent messages of encouragement and support.

* * *

F. D. R. Renominated as Cathedral Trustee

The 156th convention of the Protestant Episcopal diocese of New York expressed "deep interest" in the progress made in negotiations for unity with the Presbyterian Church and commended the proposal to the "earnest study and consideration of our people." It adopted "respectful and affectionate greetings" to the king and queen "now nearing America's shores for their historic visit of good will." President Roosevelt was renominated trustee of the cathedral. But some of his fellow churchmen must have cut him, because out of 281 possible votes for each of the three nominated to fill the three vacancies, John Gass, rector of Incarnation, received 275, Aymar Johnson, broker, 266, and Franklin D. Roosevelt, 232½.

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Form Federation In Argentina

River Plate Protestants Launch Central Agency—Salvation Army Marks 50 Years on Southern Continent

(Correspondence from South America)

BUENOS AIRES, May 6.—Perhaps the most important step for two decades in the interest of cooperation among the Protestant churches of the River Plate area was taken on April 25 when the Confederation of Protestant Churches in this district was officially constituted. The project was launched in April 1938 at the annual meeting of the local committee on cooperation, which gave special study to plans for a more representative organization. At that meeting 44 invited guests representing unofficially 17 Protestant denominations and organizations named a committee of nine to formulate principles for an inclusive body. This committee's findings were approved three months later by another assembly, which requested that official delegates be named for a general assembly to be held in April 1939.

* * *

Leading Denominations Send Delegates

This movement has met with warm support. At the April 25 assembly, 25 officially appointed delegates represented the following denominations: Methodist Episcopal, Waldensian, Mennonite, Scots Presbyterian, Disciples of Christ, Evangelical Union of South America, Christian and Missionary Alliance, and the French Evangelical Church. The German Congregational Church, which is officially affiliated, was without representation. Bodies sending fraternal delegates were: Anglican, United Lutheran, Southern Baptist, Danish Lutheran, German Evangelical Church, Brethren Church (U.S.A.), Salvation Army, Y.W.C.A., Y.M.C.A. and the American Bible Society. It is believed by the leaders of this movement that it promises to grow in importance and strength, receiving increasing support from evangelical forces as a common instrument of expression and action. A constitution was adopted and an able and representative executive committee was elected to carry forward the work of the confederation. Dr. Juan E. Gattinoni, bishop of the Methodist Episcopal Church, was made president.

* * *

Salvation Army Celebrates Golden Jubilee

This year the Salvation Army celebrates the 50th anniversary of the beginning of its work in the River Plate republics. For this occasion General and Mrs. Edward J. Higgins, who were at the head of this world organization 1929-34, arrived in Buenos Aires April 26 where they are to take part in the territorial congress of the Army.

The Army has made rapid progress during its 50 years of activity in the River Plate republics. At the end of 1938 it had 148 officers giving full-time service. Of this number 64 preach in 42 halls and 16 outposts. In the field of social service the Army also has an admirable record. There are three shelters for men, three industrial homes for men, one hostel for women, one maternity clinic, three children's homes which care for 187 children, one old people's home, one sailors' home, one training farm, one refuge for women, two printing plants and 17 soup kitchens where 447,552 rations (or meals) of soup and bread were distributed free during the last six months of 1938. During the same six months overnight accommodations were given to 164,320 persons.

* * *

Colegio Ward Begins 26th Year

Twenty-five years ago Colegio Ward began its work in Buenos Aires with three students; in March 1939 it began its 26th year with an enrollment in all departments of over 700. On Nov. 26, 1938, an impressive and appropriate program was rendered when some 1,500 people gathered for the jubilee celebration on the beautiful 18-acre campus located in Ramos Mejia, a suburb of Buenos Aires.

One of the dramatic moments of the program came when two bronze busts were unveiled—one of Domingo Faustino Sarmiento, Argentina's great educator-president, the other of Horace Mann, the illustrious North American educator and friend of Sarmiento who gave to the latter much inspiration for carrying out his educational program in Argentina. On the marble plaques which adorn the two front wings of the main building are quotations from these two educators which, together with their busts, standing in niches, serve as symbols of the great leaders on the two continents whose likeness of spirit constantly furnishes a common basis of understanding and an atmosphere of friendly action.

* * *

School Combines Best Of Two Continents

During these 25 years the educational program of the Colegio Ward has developed in keeping with its growth in numbers. It brings together in two departments the best of both the Argentine and the North American educational systems. It is bilingual. The Argentine educational program is carried out in the Spanish-speaking section, while in the American Grammar and High School and Junior College the North American system is followed. Accommodations for resident students bring under the school's influence some 140 young people from many parts of Argentina as well as from Chile, Uruguay, Paraguay and Bolivia.

* * *

Delegates Bring Madras To the Churches

The four delegates from the River Plate region to the Madras Conference have been speaking before large audiences since their return on March 4. Local conferences for church leaders will be held during May and June. The delegates have also been busy on the Spanish edition of the conference's official report which is being published in Buenos Aires and will be off the press this month. Dr. B. Foster Stockwell of Union Theological Seminary has been especially active in supervising the translation and the editorial work. He will share with the other delegates in the leadership of the local conferences.

J. DEXTER MONTGOMERY.

Catholics Renew 'Motor Mission'

Street Preaching Campaign Wins Converts—Disciples Celebrate Centennial—Mission School Meets

(Correspondence from Indianapolis)

INDIANAPOLIS, May 14.—With the return of warm weather Roman Catholics are resuming the street preaching campaign inaugurated last fall in Hancock county by Father Dennis Spalding, pastor of St. Michael's Church, Greenfield. The meetings usually last from 7:30 to 8:00 p.m. and are conducted in each town for six consecutive evenings. Equipment consists of a portable organ and pulpit, and literature for free distribution. No collections are taken. Services usually open with a prayer, followed by a Catholic hymn. Next comes a 20-minute talk on some phase of Catholic faith, after which listeners are encouraged to ask questions.

* * *

Adults, Children Converted

The street services have thus far received respectful and interested hearing. There has been no heckling. The positive method of teaching has been followed throughout and no effort is made to tear down the religious beliefs of others. Father Spalding believes that the Motor Mission reaches many who would not be likely to attend indoor meetings.

About 135 adults, interested through the services last fall, are now taking correspondence courses with Kenrick Seminary in Missouri. During the winter Father Spalding and his associates have been giving regular instruction to five convert classes with an enrollment of 60 and four children's groups totaling 50 boys and girls—all of them reached through the fall campaign.

* * *

Jewish Welfare Drive Exceeds Goal

The 1939 Jewish Welfare Campaign for relief and refugee work assigned to this city a quota of $123,400. Rabbi Stephen Wise of New York was the speaker at the campaign's initial dinner at Kirschbaum Center. Louis J. Borinstein, campaign chairman, reported a few days later that the goal had been overpledged by six per cent, the gifts and pledges totaling $131,095. The amount was almost double that contributed in the 1938 campaign.

The German refugee problem was also the subject for consideration at a meeting at the First Friends Church held early in May. Dr. Clarence Pickett, American Friends Service Committee secretary, was the speaker. Christian people generally seem glad of the leadership of Jews and Friends in seeking to meet the needs of German refugees, but there is scant evidence of any general movement to cooperate with them.

* * *

Disciples Gather For Centennial Meet

Indiana Disciples expect a record-breaking attendance at their centennial conven-

tion to be held in Indianapolis May 15-18. Daytime sessions are to be held in Central Christian Church, evening sessions in Cadle Tabernacle. Many denominational and interdenominational leaders will participate in the program. Two sessions are given over to the women. Speakers at these include Mrs. Margueritte Harmon Bro of Chicago and Mrs. Ora L. Shepherd, national secretary of Disciples missionary organizations.

Among the Disciples meetings recently held in this "headquarters city" of that communion was that of the United Christian Missionary Society at which Dr. Robert M. Hopkins was installed as president, an affair participated in by representatives of practically all the denominational and interdenominational organizations of America. The meeting of the Board of Higher Education elected Prof. Harlie Smith of Culver-Stockton College as its executive secretary, succeeding the late Dr. H. O. Pritchard.

* * *

Indianapolis Hears Noted Speakers

Indianapolis has been host to a variety of visiting speakers in recent weeks. Kirby Page spoke at Butler University and to groups at the Y.W.C.A. A few days later came Dr. Allen Stockdale to address the American Legion's national executive committee. Dr. Stockdale, formerly actively engaged in the ministry, now speaks on behalf of the National Association of Manufacturers. Present at that meeting was National Chaplain Jerome L. Fritsche of Kearney, Neb., who said that the "American clergy will support a war of defense but not one of offense."

During the same week Dr. T. Z. Koo, just returned from Madras and from what was Czechoslovakia, addressed a group of business and professional men on the foreign work of the Y.M.C.A. Dr. Sam Higginbottom, veteran Presbyterian missionary from Allehabad, India, came to tell of his Agricultural Institute.

* * *

Missionary Institute Well Attended

The 10th annual interdenominational missionary education institute which meets in Indianapolis was held in May. Sessions were well attended, though not quite up to the mark set last year. Among the faculty members were Mrs. Katherine Silverthorne of Philadelphia, Mrs. E. E. McClintock of Chicago and Dr. David B. Baker of St. Louis. Your correspondent lectured on the Madras Conference.

* * *

And So Forth

Rev. Robert C. Alexander, vicar of All Saints Cathedral, Indianapolis, since 1929, is leaving about June 15 to become rector of Trinity Episcopal Church, Atchison, Kan.

The 2,000 members he has received into the Methodist Church during his 24-year ministry were invited to a recent anniversary celebration in honor of Dr. Guy Carpenter of Central Avenue Methodist Church, Indianapolis.

Dr. Daniel S. Robinson, of the philosophy department of Indiana University, has been named president of Butler University to succeed Dr. J. W. Putnam, recently retired. Dr. Robinson is a graduate of Butler.

Dr. Eugene C. Foster was recently re-elected president of the Indianapolis church federation. At the federation's annual meeting the late Dr. Ernest W. Evans, its former secretary, was memorialized.

Four Hoosier young people will attend the World Conference of Christian Youth at Amsterdam, Holland, July 24-Aug. 2.

GEORGE W. BUCKNER, JR.

Engineers Honored on Vocation Day

Following its custom of observing an annual vocation day, the First Unitarian Church of Chicago paid tribute to the engineering profession at its Sunday morning service on May 7. Speaking from the standpoint of engineers, Dr. Henry T. Heald, president of the Armour Institute of Technology, said that his profession is going through a period of self-examination. Engineers, he pointed out, are a loosely organized profession without a commonly accepted code, and they are beginning to realize that they must consider the social significance of their work. "Your labors," Dr. Von Ogden Vogt, minister of the First Unitarian Church, declared to the engineers in his following address, "are likely to be futile unless professionally and personally you discover how to relate your labors to all other men and to that total life which is God."

Episcopal Rector Opens More Cooperative Mills

Rev. David Colony, Episcopal rector who established a cooperative hosiery mill some months ago to relieve the unemployment situation in his Philadelphia neighborhood, has announced the opening of two more cooperative mills to produce carpets and towels, each of which will employ about 100 persons.

Death of L. G. Batman, Ohio Disciple Minister

Rev. Levi G. Batman, pastor emeritus of First Christian Church, Youngstown, O., died suddenly on April 24. Dr. Batman led the activities of this church for a quarter-century.

Position open for associate minister to take charge of educational and young people's work in Baptist church in middle west. Write stating education, experience and references and send photograph to Box 5, care of The Christian Century, 440 S. Dearborn St., Chicago.

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Nashville Will Get TVA Power

City Is Buying Out Utility—Methodist Study Courses Train Leaders—Liquor Stores Licensed

(Correspondence from the New South)

NASHVILLE, May 15.—Nashville's newly appointed power board has at last decided to purchase the city's electric distribution system at the price originally agreed upon by the TVA and the utility company. The state utility commission estimates that the delay has cost the consumers more than $100,000 per month, besides the large fees paid engineering firms to check the TVA's evaluation. The mayor asserts that the delay netted the city $6,000,000 savings, but how and where remains a mystery.

* * *

TVA Power Users Report Vast Savings

Nashville will pay the original TVA evaluation and save the consumers $1,500,000 a year. Knoxville, with about 20,000 fewer people, reports a saving to consumers of $100,000 per month. It will expand its system by one-third to accommodate increased demand. The little city of Florence, with rates cut almost in two, has paid off 40 per cent of the purchase price in the first two and one-half years.

Alcorn county, Miss., was organized as a county-wide power unit on a cooperative basis four and one-half years ago. Citizens are now paying less than two cents per kilowatt hour on the average as against the 5.37 cents they paid the private utility; the number of users has increased by 57 per cent and the average amount used per unit has trebled. The county nets some $40,000 per year after paying every operating expense a private business would pay, including taxes. The little city of Clarksville, Tenn., has broken ground for a million dollar rubber plant, the first fruits of cheap TVA power for a region where industry, with good wages, could redeem poverty.

* * *

Methodist Study Courses Draw Thousands

The Methodist Church in the south has developed a program of adult study that is a distinct step forward. By offering elective courses adult attendance was increased by 56,000 last year. The courses cover such topics as "Ideals in Brotherhood," "Business Practices," "The Christian Home," "What Alcohol Does," as well as biblical studies. The midweek "Learning for Life" courses are free to use the forum method and to study any topics that are of interest to the group. More than 1,000 such discussion groups were conducted last year. The training schools for lay church leaders reach several thousand with a week's intensive study. The four-day Bible conferences come even to the smaller churches. The pastors' schools, held in June each year, are attended by several thousand ministers.

* * *

Florida College Turns to Practical Problems

Florida Southern College, under the energetic leadership of President Lud Spivey, is hewing out a path of progressive education in Christian leadership. The first of a series of buildings for the new E. Stanley Jones Foundation is under construction; chairs in democracy, religious education, social ethics and other creative disciplines in modern Christian living will be founded.

A department of colloidal chemistry has been established to lead in the study of colloids for the redemption of southern agriculture. Nothing is more needed in the south than recognition in institutions of higher education of the problems of practical living.

* * *

New Troubles for The Bootlegger?

Hamilton county, Tenn., in which Chattanooga is situated, has voted by a majority of three to two to license liquor stores where packaged spirits can be sold. This is the first of several counties which will so vote. No place with less than 1,000 population is allowed such a store, no drinking in the store is permitted, a license fee of $1,500 must be paid, every bottle or package must bear a special stamp and possession of a federal permit in dry counties will, it is announced, be considered prima facie evidence of illegal sales. The state has already printed 7,000,000 stamps. Wets believe that the licensed liquor store will make life difficult for the bootlegger.

ALVA W. TAYLOR.

Catholics Won't Fight With Russia

The *Catholic Times* of London pointedly warns the British government that "if Britain fights in military alliance with Russia" she must expect internal disunity: "Catholics will not fight as allies of the atheist dictatorship to build up a God-hating universe." This is a more emphatic expression of the sentiment recently voiced by Bishop John A. Duffy of Buffalo who said, "We cannot ask as a civilized government that the youth of America identify themselves with communism in a foreign war." The British *Catholic Herald,* however, while very critical of Russia as an ally, suggests that Russian neutrality in a world cataclysm would place communism in a more powerful position.

Daniel Evans Retires from Andover Next Month

Dr. Daniel Evans, professor of Christian theology at Andover Newton Theological School, will retire in June. Ordained in the Congregational ministry in 1891, Dr. Evans served as pastor of churches in Weymouth and Cambridge, Mass., for 19 years. He became professor at Andover Seminary in 1909. When Andover left Cambridge to affiliate in the Andover Newton Theological School, he continued on in the new chapter and completes 30 years of service with his retirement this year.

Canada to Admit Refugee Children

The Canadian government, through its department of mines and resources, has ruled that refugee children who are orphans will be admitted without a quota basis, provided that each child is taken into a home whose religious affiliation agrees with that of the child's former family. Children not orphaned will be admitted only as members of a family unit.

Churches Start New Music Deal

Washington Congregations Discharge Paid Singers, Train Members—Rabbi Pleads for Jewry

(Correspondence from Washington)

WASHINGTON, D. C., May 13.—Three of Washington's largest churches are almost simultaneously making radical changes in their music policy. In each instance, paid quartets are being released and full-time musical directors installed. That it is hard on these professional singers is not to be denied, and the mild consternation that prevails in musical circles as a result of this radical turnover can easily be understood. But the results to be gained in developing musical talent throughout the church are unquestionably advantageous. At least, so the officials of these three churches have come to feel. With 50,000 high schools throughout the country maintaining choral societies and stressing vocal music, it is time for the churches to be doing something along this line.

* * *

Million-Dollar Church Reduces Its Debt

Dr. R. H. Miller and his National City Christian Church are to be congratulated on the heroic piece of work just accomplished in the reduction of their staggering debt by almost $200,000. Both the local church and the denomination at large have given generously, and one of the heaviest creditors made a voluntary reduction. A sizable amount of indebtedness yet remains, but the same energy that has brought about the present happy state of affairs will eventually clear off the huge mortgage on this million-dollar temple of religion. Dr. Miller's able ministry in this important church is bearing abundant fruit.

* * *

Senatorial Stamina Demonstrated

North Carolina's senator, Robert R. Reynolds, demonstrated this week what staying powers really are. Visibly disturbed by a statement in the "Washington Merry-Go-Round" that he was in league with nazism, the senator announced that he would defend his reputation on the following day. He began his oratorical effusion as soon as the chaplain-for-the-day had concluded his prayer. When he ended four hours and ten minutes later those of his fellow senators who had had the courage to remain were hanging on the ropes. It is to be hoped that the columnists will exercise due caution in the future, for the country's business needs attention.

* * *

What It Means To Be a Jew

"O my Christian friends, I wonder if you realize what it means to be a Jew today!" were the words of the eloquent Rabbi Morris Lazaron of Baltimore as he addressed an audience of Catholics, Jews and Christians here recently. The occasion was a luncheon gathering of representatives of these three faiths, called to organize a local branch of the National Conference of Christians and Jews. Commissioner

of Education John W. Studebaker presided and Mrs. Roosevelt attended and spoke briefly. The latter, who previously had openly espoused the cause of the Spanish Loyalists, heard Dr. John Cartwright of Immaculate Conception Church speak with utter frankness of support to that lost cause which he felt was misguided.

* * *

And So Forth

Dr. Carl C. Rasmussen, whose call to Gettysburg Seminary was noted in a former letter, has taken ample time to weigh the matter, but has at last announced that he will accept the proffered chair. Washington will sorely miss him.

Dean Noble C. Powell of the Washington Cathedral has declined to accept the office of bishop to which Louisiana Episcopalians elected him.

The D.A.R. ladies have come and gone. The Marian Anderson incident is closed except for the gorgeous bit of advertising that the singing star received because of it.

W. S. ABERNETHY.

Neely Bill Not Yet Reported

The statement made in an editorial in last week's issue of The Christian Century that the Senate committee on Interstate Commerce had favorably reported the Neely bill to end movie block-booking was in error. The bill is still in committee and has not been reported either favorably or unfavorably. The error occurred because of a letter mistakenly sent out by the clerk of the Senate committee.

Fascism Gets Two New Journalistic Enemies

Equality, a New York monthly, and the *Hollywood Tribune,* a California weekly, have just made their appearance for the purpose of—to quote the words of the first—"combating the stream of vicious, bigoted propaganda that tends to destroy the principles of the Declaration of Independence," and—to quote the words of the second—expressing "the policy of protection of America's democracy, antipathy toward fascism, nazism, personal dictatorship." Both enlist in their first issues some of the best known literary names.

National Conference Adopts Badge of Tolerance

The National Conference of Christians and Jews has prepared a "badge of tolerance" in the form of a small lapel button which will be distributed widely over the country as a contribution to the "cause of democracy, freedom and tolerance." The button may be ordered in lots of 100 or more, at 5 cents each, from the National Conference, 300 Fourth Ave., New York.

Jewish Laymen to Tour U. S. and Canada

The Union of American Hebrew Congregations, parent body of Liberal Judaism in this country, has launched a six-weeks laymen's tour of 250 cities in the United States and Canada, ending at the New York fair the last of this month. The tour is a first step in the union's new program of "increased personal service to democracy and Judaism" which will stress individual participation in interfaith movements, refugee agencies, communal and charitable organizations and the work of the synagogue. This program is sponsored by such persons as Arthur Hays Sulzberger, publisher of the *New York Times,* and Eddie Cantor, Paul Muni and Harry Warner of Hollywood.

Mormons Hail Church Welfare Program

Through its church welfare program, the Mormon Church last year expended $1,827,371 for the relief and welfare of its members, an increase of more than $300,000 over 1937. Aid was given to 56,472 persons.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Arizona Wildcat

(Jane Withers) (Fox) More tomboy stuff for Jane in lively, hilarious western. Jane, à la Paul Revere, rouses old bandit gang of her foster father, a retired Robin Hood, to catch sheriff, who is really a murderous outlaw "hiding out." Impossible doings by Jane as usual.

For A: Hardly. For Y: Fair. For C: No.

Boys' Reformatory

(Frankie Darro, Grant Withers) (Monogram) Slum hero takes "rap" for boy pal, becomes trusty in reform school, to which his pal soon comes also, framed by a gang. Seemingly faithless to trust, hero leads escape but only to aid in trapping whole gang. Dull stuff.

For A: Stupid. For Y: Worthless. For C: No.

East Side of Heaven

(Crosby, Blondell, Auer) (Univ) Light, heart-warming story featuring adorable baby and Bing's lullabies. Crooning cab driver gets involved in marital troubles of rich couple and takes care of baby until their reunion, his own wedding postponed thereby. Amusing dialogue and situations.

For A: Entertaining. For Y: Very good. For C: Good.

The Hardys Ride High

(Rooney, Stone, Holden, Haden) (MGM) More pretentious and least interesting of series. Supposed sudden wealth starts family on hilarious social expansion. Bubble bursts and they are themselves again, fortunately. Mickey's role offers fine chance for overacting and he takes it.

For A: Good of kind. For Y, and C: Mostly amusing.

Inside Story

(Michael Whalen, Jean Rogers) (Fox) Columnist writes booze-inspired invitation to "loneliest girl" from "loneliest man." Clip-joint hostess answers and they jaunt off together. Her gangster boss, fearing she may "talk," tries murder but hero saves and solves all.

For A: Fair of kind. For Y: No. For C: No.

Risky Business

(George Murphy, Dorothea Kent) (Univ) More sensational gang melodrama. Excessively brave radio announcer, old-time pal of big gangster, turns detective and executioner. Fastens kidnaping upon his pal, shoots him dead, and announces achievement over the air himself!

For A: Mediocre. For Y: Doubtful value. For C: No.

Society Lawyer

(Pidgeon, Bruce) (MGM) Sophisticated society romance, murder and swank gaiety in night clubs and penthouses. Smooth lawyer, aided by heroine and cabaret owner of checkered past, traps the arch gangster. And they have Virginia sing! Remake of 1933 picture, "Penthouse." Well acted and directed.

For A: Good of kind. For Y: Better not. For C: No.

Women in the Wind

(Kay Francis, William Gargan) (Warner) Aviatrix heroine, to get money to save her crippled brother, tricks hard-boiled ace aviator into letting her fly in women's transcontinental air race. She wins both prize and hero, naturally. Just another airplane thriller of little distinction.

For A: Ordinary. For Y: Perhaps. For C: Hardly.

Best Recent Family Films:

Story of Vernon and Irene Castle
The Little Princess
Smiling Along
Story of Alexander Graham Bell
Three Smart Girls Grow Up
Spirit of Culver

Best Recent Films for Adults:

Ballerina
Hound of the Baskervilles
Dark Victory
Crisis
Wuthering Heights
Union Pacific

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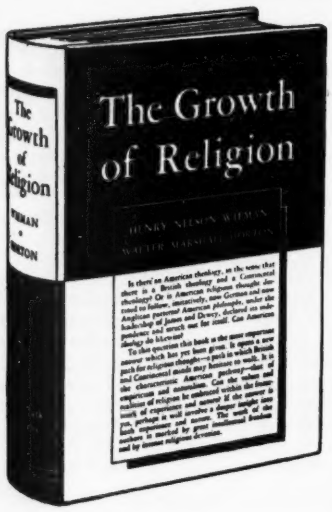

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considers the contemporary philosophico-religious attitudes, points out their values and their weaknesses, and declares for rational intelligence as man's guide to knowledge of God. His thought stems from the school of Whitehead and Dewey, but he interprets their ideas from a specifically Christian point of view and carries them onward to conclusions that are original with himself.

'News in the World of Thought'

THE appearance of this book by two of the foremost American thinkers in the field of philosophy of religion has been greeted as "news in the world of thought." For "it is news worthy of being headlined that naturalism opens the door to theism and genuine religious faith!"

This book not only makes a place for a living God, but demands a place for him "high and lifted up." Moreover, it sees man as no mere puppet of nature, but a free and intelligent collaborator in his own destiny and the destiny of the world.

The book is timely. It appears at a moment when many religious leaders of America are turning toward England and the Continent seeking rescue from the consequences of the philosophy by which their thinking has been molded. But Professors Horton and Wieman insist that such men need not look to Europe for salvation, for "the word of their salvation is nigh them, even in their mouth."

'A Major Contribution to Religious Thinking'

"A major contribution to religious thinking by two able and deeply religious scholars, who are intent on finding and stating a philosophy of religion that will better express modern thought about man and his relation to God than has been done by either German or British scholars." *The Christian Advocate*

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"The modern trend of religion is a subject to which many thoughtful persons are giving careful attention. No subject is of more importance, more vital to the preservation and progress of what is commonly termed 'civilization.'" *The Christian Science Monitor*

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"This volume offers a new approach to religious reality. It asserts that God is to be found 'progressively by intelligent action and sensitivity of response in each concrete situation.' It thus offers a God who is here and now, awaiting apprehension by sensitive souls." *The Crozer Quarterly*

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